CANADIAN JEWISH REVIEW

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Publication Office — Gardenvale, Que.

Rosh Hashonah Number

The Canadian Jewish Review

extends to the Jewish

communities of Canada its

very best wishes

for a

very happy new year

1929 *5690*

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The TORONTO STAR

Wishes the Jewish Community a Happy and Prosperous New Year.

VOL. X.
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VOL. X. Publication Office

OCTOBER 4, 1929—ELLUL 29, 5689

No. 50 Gardenvale, Que.

Editorials

AN INTERPRETATION

By Rabbi Maurice N. Eisendrath

If I had had any doubts as to the pacific or military nature of my Jewish brethren, the reaction to my recent editorial, "We Pacifists", has removed them all, for the reception accorded this first public product of my pen was anything but peaceful. In an atmosphere surcharged with much antagonism, my innocently intended statements were torn from their contexts, made to say this thing and that; things which, by the farthest stretch of the imagination they never meant to imply; and were used as inflammatory material to fan wholly irrelevant grievances into a sweeping and wholly unjustifiable conflagration. Such a reaction to a personal, even if divergent, point of view, without first inviting any explanation or interpretation by the writer himself, was, to say the very least, a most ungentlemanly procedure.

Some of the comments which my editorial evoked merit no reply. They have been reduced to so low a level of personal calumny and vituperation that they cannot but spring back as a boomerang against their authors, for I do believe that the majority of our people, differing as they may from my particular point of view, will still insist on fair play and decency. But there has been so very much read into my editorial which, by the wildest conjecture, cannot be found implicit within the words themselves, that a further word of explanation is imperative.

That I have expressed therein views that are anti-Jewish, is a grossly erroneous accusation. That the editorial was written to stir up strife and to foment antagonism within our local Jewish fold, that it was even anti-Semitic in its aim, as some of my traducers have gone so far as to maintain, is absurd and childish. It was neither anti-Semitic, anti-Zionistic, nor anti-Jewish; it was solely and simply anti-militaristic and anti-war. It sought to point out that while the Jewish people is not innately pacifistic, still in its great pacific tradition lay its eternal strength and the secret of its age long survival. It argued that while other peoples have placed their reliance upon military prowess and strength of arms, the Jew, (as individuals Jews have responded to their respective countries' call to battle) as a group, has placed his trust in the spirit. I suggested, therefore, what is now a commonplace of political thought, that only by a re-emphasis of this very Jewish conception of spiritual, rather than military, power, could Palestine hope to endure and become the exemplar of the noblest of Jewish ideals. Otherwise, I inferred, that if Palestine or Israel were in no wise different and distinct, its fate could not be other than that of Egypt and Babylon, Syria and Greece, Rome and Germany. I urged, therefore, a return to this pacific ideal in our *future* treatment of the very difficult and delicate Arab situation and it is only if this conception be anti-Jewish that I can be judged guilty of so stupid an indictment.

That the article was untrue, remains for the facts in hand and the future to establish. With regard to my own contention, differences of opinion, argument and counter-argument might well have been in order (and were in fact invited in my first word of greeting to Canadian Jewry), but to have become so impetuously aroused is quite beyond my comprehension and springs solely from a direct—wilful or otherwise—misreading of the actual words which I wrote.

It began, I believe, with the unconscionable misinterpretation of the phrase: "In other words Moses Levy takes his militarism vicariously, by sending John Smith to the front." which phrase has been quoted and requoted and misquoted to imply that I cast sneering aspersions upon the courage and loyalty of my fellow Jews. Such a deliberate distortion of my meaning is inexcusable. It could hardly spring from ignorance alone, inasmuch as the entire article was written to establish the very fact that Jews were in no wise different from "Goyim," that their hearts did res-

(Continued on page 199)

ROSH HASHONAH

During the high holidays the pervading unity of the variegated Jewish people assumes concrete form and becomes articulate.

What have Jews in Morocco, with their environmental coloring, in common with the Jewish financial potentates of Wall Street? How can the barrier be dissolved which separates the old Jew of Baldwin Street, with his phylacteries and "tolith koton", and his beard, and his Hebrew-Yiddish thought world, from the Jew of Forest Hill, with his golf, and his stock market, and his denatured Judaism, and rootless Nordicism?

Under ordinary conditions one would almost be driven to despair in an attempt to round up the multifarious types of Jews and place them under the shelter of a single harmonizing formula. Jewish history of course forces the ancestry of all of them back to a common origin. But then, if we go far enough back we may find that the progenitors of our worst enemies may have been intimate blood relatives of our own forbears. It is unsafe to stress the relationship of remote ancestors over whose actions we can have no retroactive control as a cause for amenities in this generation. It is more or less of a certainty, for instance that a Jewish bride in Rosedale would not think of placing on her invitation list the names of some very decent Jewish young ladies in Tunis just because their respective grandfathers fifty generations ago may have been brothers.

Well, there are the Jewish New Year and the Day of Atonement, and everywhere in the world there are people known as Jews who on those days flock to places of worship to perform certain devotional exercises. For the nonce the Jew of Tunis or of Yemen is actuated by a set of motives substantially similar to those which determine the conduct of most of the Jews in Park Avenue, or Rosedale.

We do not intend to preach a sermon on this text. We merely invite attention to a strange phenomenon. Let the Jews who listen to organs and to feminine chanting in modernized temples reflect that there is a bond of unity between them and the old Jews who sway and vociferate in their little synagogues. Their concepts of religion may be as far apart as their modes of living. But they and all the other species of Jews have an element in common which now becomes apprehensible.

To some people the unity of the Jewish people in all their diversification is an elementary self-evident fact. They see manifestations of the Jewish genius in a variety of creative activities. There is Zionism, modern Hebrew literature, modern Yiddish literature, the Jewish Agency—in all of these there are evidences of the unceasing working of a living spirit.

The majority, however, are not sensitive to the significance of these phenomena in Jewish life. They look at them and do not understand their meaning or value. They discount them. They judge Jewish life as if it were an impoverished thing without these worth while factors.

Well, when you get Jews all over the world praying at the same time in a substantially similar manner, in all parts of the world, you realize that there is a great deal in common between them all. Pause to reflect on the meaning of this. Mayhap you will discover profounder truths underlying the situation.

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Rosh Hashonah Greetings

From the Prime Minister of Canada

I welcome the opportunity afforded by the observance of the Jewish High Holidays, in celebration of the New Year on October 5th, to extend hearty greetings to the Jewish community of Canada.

The people of Canada appreciate to the full the contribution which is being made to our national life by the sons and daughters of a race which, throughout the course of its age-long history, has ever been in the forefront of the struggle for human liberty.

I hope that the New Year will usher in a period of ever increasing happiness and prosperity for the Jewish citizens of Canada.

W. L. MACKENZIE KING.

From the Prime Minister of Ontario

May I extend the cordial good wishes of the people of Ontario to our fellow-citizens of Jewish origin on the occasion of the solemn celebration of the New Year and Day of Atonement. May happiness and prosperity attend them throughout the year; and may the good understanding and appreciation prevailing between them and all classes of the community continue to promote the welfare and progress of Canada and of the Empire.

G. H. FERGUSON.

From the Premier of Manitoba

For the recurrence of those ancient landmarks in the Jewish calendar, the High Holidays, I desire to renew with all earnestness my best wishes to every member of the Jewish race and to every Jewish household in our country, for whose welfare we are all working. The Jewish High Holidays, sacred to religious and family observances, testify to the faith in righteousness without which there can be no true progress or well-being for humanity.

JOHN BRACKEN.

From the Premier of Nova Scotia

It is with very real pleasure that I send a word of greeting on the occasion of the Jewish High Holidays in celebration of the New Year and the Day of Atonement.

A very marked factor contributing to the solidarity of the Canadian people and the steady development of the country has been the splendid spirit of religious toleration which prevails. That it may always be so is my fervent hope, indeed my belief. He is the better citizen who cherishes and maintains the best traditions of his faith.

May I extend to the Jewish people throughout Canada my best wishes for their welfare during the coming year.

EDGAR N. RHODES

From the Premier of Alberta

I tender to the Jewish Citizens in Canada my best wishes for their welfare and happiness during the coming year.

I appreciate very highly the contributions made by the Jewish people to our civilization, and I trust that the solemnities which usher in the New Year may afford renewed inspirations to greater accomplishments for the betterment both of themselves and the community of their adoption.

J. E. BROWNLEE.

From the Premier of British Columbia

Since it has been the task of the Jewish people to carry down through the ages traditions and teachings that have raised the moral standards of mankind, your New Year marks an important point in the history of humanity.

The Government of British Columbia recognizes the great services your people have rendered to our own Dominion, and the fine spirit of citizenship they have so often displayed. It is, therefore, a pleasure to wish you all another year of happiness and prosperity in keeping with the progress of our country.

R. H. POOLEY.

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To All Our Jewish Friends A HAPPY NEW YEAR

At the beginning of the New Year it is our privilege and pleasure to extend cordial greetings to our many Jewish friends in and around Toronto. We trust that the coming year will be one of great happiness and increased prosperity . . a year when your most sanguine expectations will be fulfilled.

In a motoring age your happiness—your peace of mind—will be largely determined by the car you possess. Your car must be beautiful to look upon. Its performance must be an abiding source of satisfaction . . and it should have all those qualities of endurance which will make it a faithful, reliable friend in business and pleasure alike.

Bearing this in mind we would bring to your attention four of Canada's finest cars —the Outstanding Chevrolet, the Six at the price of a Four; the Oakland Six, Olympic Series; the Oldsmobile, the fine car of low price; and the Viking.

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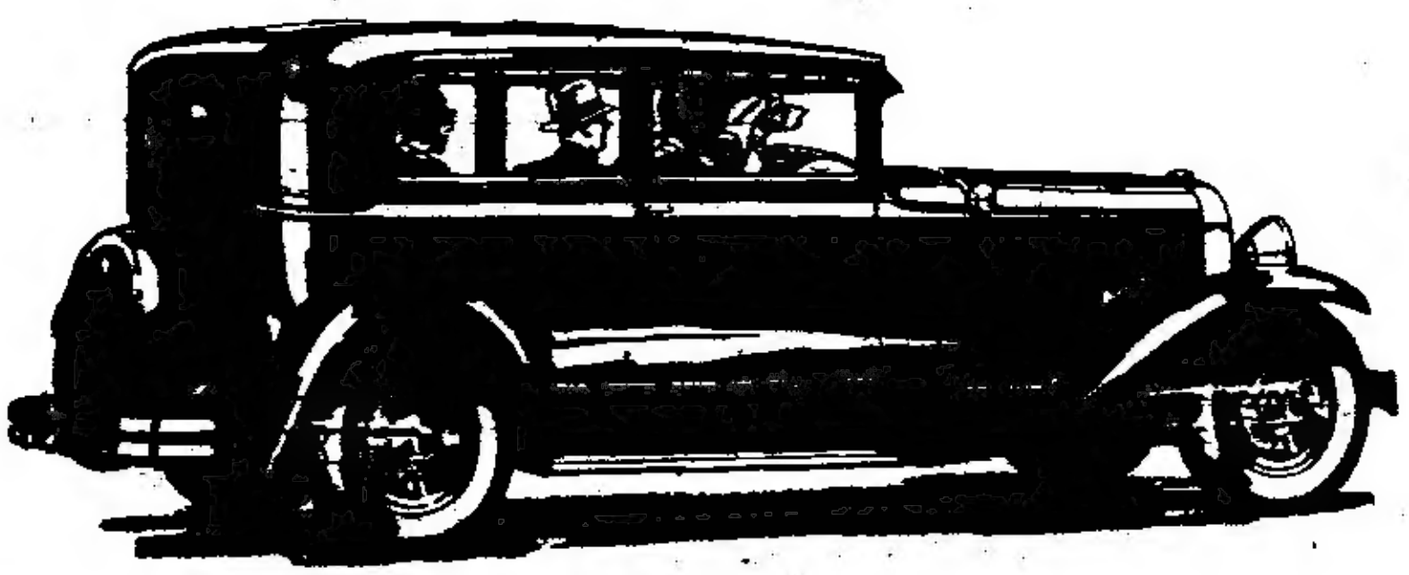
We cordially invite you to see these four fine cars in our showrooms. Examine them at your leisure. Let the New Year begin auspiciously with a careful inspection of these cars and the well known Gorrie Service that is behind them. See too our large and varied stock of O.K. Used Cars . . bearing the Gorrie "O.K. that counts."



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THE CANADIAN JEWISH REVIEW *extends to all the Jewish communities of Canada its sincerest good wishes for the coming year. May this year be a healthy one, forward-looking and serene. May the Jewish communities scattered from coast to coast throughout the Dominion be heartened and lifted up by the joys that come only from the real thing of life.*

* * *

This is the time for stock-taking, or so they say, perhaps for editors of English-Jewish weekly newspapers as well as for the bigger and more prominent sinners. Of course, the stock-taking of editors could have nothing to do with real sin. They are not much at sinning as a rule, poor devils. Poverty, lack of time, and early disability brought on by heavy cares remove them effectively from the recognized zones of sin. Lined up at stock-taking season with so many other people beating their breasts, editors would make a very meagre showing in recital. An American Jewish editor could merely hang his head and mumble abjectly that he had been spineless during the year, worse luck, spineless and sapless and afraid to write down any honest opinion that the majority could not agree with without reading.

Apropos the failings of editors, C. L. Knight, publisher of the *Beacon Journal*, a daily newspaper in Akron, Ohio, declared in a recent editorial that the average editor does not go to heaven; the average editor shall not inherit eternal life for the reason that he inflicts "frowsy bunk" on his readers. The frowsy bunk sin rests on most of the editors of English-Jewish newspapers and if Mr. Knight saw to it he would not allow them to enter the pearly gates. On first thought, however, he thinks editors ought to go to heaven if for no other reason than to compensate them for their troubles here on earth. He says: "The editor suffers enough in the single item of having the public tell him how he ought to run his business to justify anything."

This column disagree violently with the idea that an editor should gain admittance to heaven merely because a furrier or a pants manufacturer wants to tell him how to be a more docile editor. Suffering from this single item is greatly exaggerated. The sight of a coal dealer, for example, threatening to stop his subscription to the paper unless it prints what he wants to read is one of the colorful things of life denied to most people. The sounds that arise when a Jewish store-keeper and a Jewish plumber attempt both at the same time to present opposing views on the English-Jewish weekly business are not to be sniffed at. On a dull day such an occurrence cannot cause suffering so long as it happens the latter part of the week. It can only be humiliating to an editor and inflict pain upon him when he knows that he has got to abide by the opinion of men who want to read nothing except a reflection of their own deep thought.

THE CANADIAN JEWISH REVIEW begins its ninth year soon. During that time it has been the recipient of lots of free-will offerings in criticism and advice. Many readers who have held objections to public figures or groups and wanted to get even without risk to themselves and many who wanted lots of publicity for their pet views and no hearing for the views of others have been fluent with suggestions during the past eight years. THE REVIEW began free and remains free. If it should ever cease to be independent its service to the Jewish communities of Canada would decline sharply and swiftly. American Jews have lost interest in their English-Jewish papers for the most part because their columns are dead as door-nails. Canadian Jews respect their REVIEW. They read it, they pay for it because it retains its vigour and independence. Disagreement with the REVIEW stimulates and benefits it. Since its various contributing editors are allowed freedom, (within the bounds of judgment, common sense and good taste, of course) there must be variety of opinion. Public discussion over this policy is a tribute to the fact that the REVIEW is a living institution, that it really means something in the life of the Jewish people of Canada. *T.F.C.*

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Facing the New Year

By Rabbi Samuel Sachs, of Goel Tzedec Synagogue, Toronto.

Facing the New Year, 5690, many will indeed put on a pious front and disclaim all responsibility for the future and say with the Psalmist, "My times are in thy hands, O God." But to those of us who are conscious of their Jewish heritage, of their privileges and duties as the children of heroes, there comes across the centuries that ringing and penetrating question of Job, "Will thy days be as the days of a mere mortal or will they be as the days of a man?" In other words, are you this year going to take the course of least resistance and swim along with the current of events, or are you resolved to take a manly part in the shaping of those events?

It is part of our lives as Jews that we are going to enter as a factor into the current of the days and months that are just now reaching forth toward the centuries that make up the everlasting, and there are three distinct attitudes which a Jew may sustain toward the tide of events. If he like, he can throw himself upon the surface of it, to be languidly and profitlessly floated by it; a chip on the wave; an accident of the tide, not an element of it; merely a beneficiary of its momentum; not a part of Jewish history's assets but one of its paupers, borne onward toward better things, perhaps, and better days, but dead-headed there; a part of the baggage that is dragged along by the chariot of progress; not a spoke in one of its wheels; not food that makes Jewish history's blood, but leech that sucks it.

For instance, events are in our time converging upon the rebuilding of Jewish life in the old-new land of the Jew. The time will come when, through Palestine, the Jewish nation will become a leading factor in the work of solving the problems of ascendant democracy. Through Palestine, our nation will play the role of the greatest exponent of human liberty and justice, our representatives seated at the council tables of the world, stamping the seal of our ideals upon the reconstruction of society. We shall cultivate unhampered a new system of education, a new art, a new culture. From Mount Zion, as from a lighthouse, we shall radiate light and warmth into the lives of our brethren the world over. They will gain the strength of self-respect and will cease living as Maranos in free lands. All the Jews of the world will gain immeasurably by the re-establishment of the Jew in the land of his fathers, but many will not deserve those benefits, for they are not taking any share in the work but just let themselves be carried only by the tide.

A second attitude a Jew may take to the tide of Jewish events as that tide is maintained and conducted is that in which one, with deliberate intention, puts himself across the path of progress, blocks it, clogs the chariot wheels, gets in God's way; not only stops the clock but sets the hands back. It is this that produces the convulsions of history. The drifters I mentioned above never convulse anything. A corpse floating down the river would never dam up the river or make a Niagara of it. History is convulsed only when it runs up against some live thing that strikes back at it, even you or I, in a small way, when we face the tide of God's intention for our people and viciously we brace ourselves in order to stem it.

(*Continued on page* 200)

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New Year and the Day of Judgement

By Rabbi S. Herschorn of Montreal

A little bird kept in a cage for a long time was once set free. It rushed out instantly, flew here and there as though to convince itself in the realization of its long desired freedom. It idled along on the nearby tree for a few moments, but soon, as though a thought of duty flashed in its mind, winged busily away into the bush, probably to resume its interrupted daily work and to carry on the burden of its existence. Whilst in captivity, the bird had food and shelter without worry or work but when its real freedom was obtained there began also the bondage and slavery to the maintenance of its life.

We human beings, though apparently free in our actions, cherish nevertheless in our hearts the desire to be free in a more embracing and in a wider sense of the word. We all wear chains of this kind or other. Complicated webs of economic moral and conventional character are woven around us and curtail our freedom in a very cruel manner. We are more active under the pressure of some external force than we are under the dictation of our own impulses. We also refrain from doing many things having in our mind the care for the opinion of those around us in preference to our own gratification. No man enjoys perfect freedom. Even a powerful ruler would appreciate being set free from his Sceptre, in order to gain a greater freedom. This was probably in the mind of the author when he expressed; "Against thy will dost thou live, and against thy will wilst thou render account and receive judgement" (Aboth 4-29). His words contain a great Philosophical truth. No man's life is a result of his will and no man lives according to his will. The truth of the first of the above statement is evident and much as we do dislike it still more do we rebel against the second part of the statement, the truth of which is not so evident. Having to render account in any form is one of the most disagreeable to us duties. We would gladly submit ourselves to any other discomfort rather than to appear in a Court where our most intimate actions will be revealed, discussed and judged. The ideas of the day of Judgement is repulsive to our mind; it deprives of our freedom and denies us of the relishing sweetness of life. Some people do therefore ignore it; some persuade themselves to disbelieve it, but none successful to erase it entirely from his mind and to escape its effect. Perhaps this is one of the reasons why the day of New Year has such a tremendous appeal to everyone. New Year reminds us of the day of Judgement which is just as feared as resented.

To our religious Teachers, who saw things in a different light, the idea of the day of Judgement was not so repulsive as it is to us. We look only at its dark side and there is another side to it too. Just as life is not so bad after all, so is the idea of the day of Judgement not so disgusting as it seems to us. Our life is not so full of faults alone. we possess also some virtues which must not be overlooked. Our acts of kindness and charity, our little sympathies are more weighty than the acts resulting from human weakness. Can we allow our idealism, our sacrifices for what is right, all our huamane endeavor to be just a passing event having no real value for us and crediting nothing to our account? Do not we strive during our life for something that will assure us of permanent happiness, for something that is not subject to change and decay, for something that is eternal? The idea of the day of Judgement should rather be appreciated than resented. It gives us some comforting hope, a hope that finally we will attain real freedom and permanent happiness. It is designed to stimulate us to nobler actions and to a better life, to develop in us the appreciation of righteousness and to a higher sense of justice, for justice is the basis of the creation and righteousness brings happiness. The day of judgement is our recompense for the apparent curtailement of freedom in our life. Our permanent happiness depends upon the right conduct of our life toward which we sacrifice something of our will, for "Against thy will dost thou live and receive judgement accordingly".

How appropriate is the slogan adopted in our prayers for the New Year day! it reads; "With trumpets and the voice of the Shofar shalst thou shout in the service before God". The trumpet is an instrument used only at times of joy. Whilst the Shofar was used only for wailing purposes. The slogan coveys to us the idea that the day of Judgement is to be conceived in our mind with joy and satisfaction and to be regarded as deserving, to be hailed not only with the wailing Shofar, but also with the joyful trumpet. The idea of the day of Judgement is not repugnant, but wholesome and comforting. Let us have it as a guide to our life, as a light on the road to our earthly travel.

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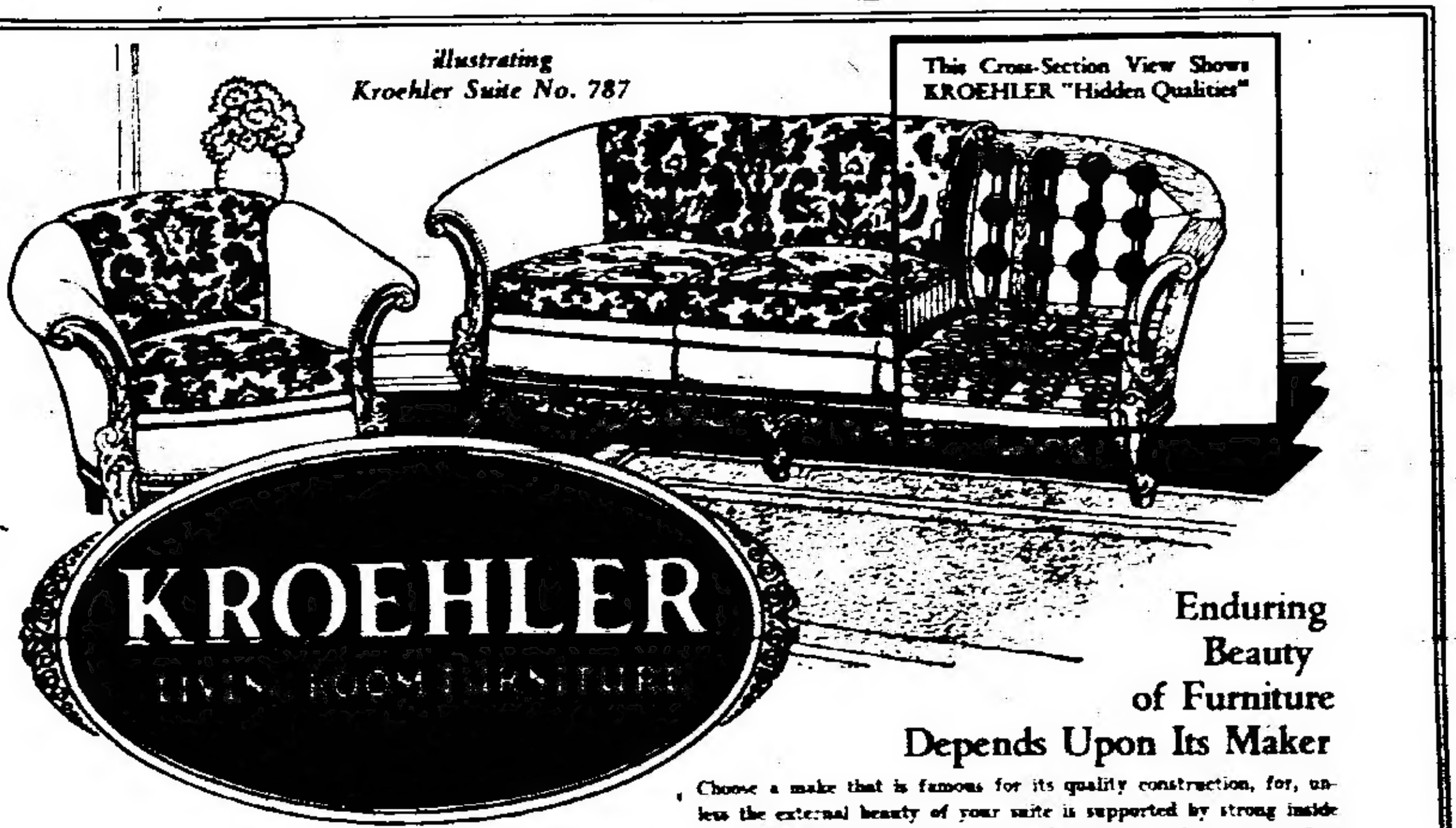

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COMMENTARIES

By Rabbi HARRY J. STERN, *of Montreal,*
Associate Contributing Editor

ROSH HASHONAH

Rosh Hashonah—the New Year of our fathers' knocks at our doors. It summons us to a life of "Inwardness". Throughout the year we deal with the "outwardness of life". Things, things—and more things we want to possess. But on Rosh Hashonah there comes a pause and we ask ourselves—"whither bound?" "What is it all about?" This mad rush —this constant chase—where does it all lead to?

What I like best about Rosh Hashonah is its Universalism. While most all of our holydays are historical—identified with some episode of the people Israel—Rosh Hashonah is primarily the feast of mankind. This universalism is found beautifully expressed in the entire ritual for Rosh Hashonah. In fact, it is the motif of a most important portion of the mussaf service—the Malchuyoth, in which we anticipate God's sovereignty over the universe.

To some Jews and alas to many Christians, Judaism appears almost a tribal religion—racial in character—a religion for Jews only. This is not true. One need only review the teachings of the Prophets and Israel's sages and he will find Judaism a world religion. "For my house shall be called a house of prayer for all peoples" is a Jewish truth proclaimed by a Jewish Prophet, centuries before Christianity came upon the world's stage.

And as I view the world's tendencies, I see a gravitating toward the Jewish view of life—universalism and world unity. In Philosophy there is a leaning toward the monism of Spinoza; in the world of Theology, religions are stressing more and more Monotheism. While in the social political world—there is a striking for a unity amongst all nations. Behind all these tendencies, I see the realization of Jewish Prophetic teachings best expressed in the liturgy for the Rosh Hashonah day. "Lord our God, may Thy Kingdom come speedily, so that the worship of Thy name and obedience to Thy law may unite all men in brotherhood and peace; that every creature may know that Thou art its Creator, and every living being exclaim The Lord, the God of Israel, ruleth and His dominion endureth forever."

* * *

A NEW YEAR WISH

One wish I should like to see realized in our community and that is that we rid ourselves of "self-debasement" of which we are suffering. I say this in the light of a recent communal experience which I firmly believe indicated a lack of Jewish self-respect. Need I go into detail? Those who are thinking Jews will know exactly what I mean. Somehow or other, whatever good we undertake to do as Jews—we seem constantly to seek the approval of our neighbours. "Ma Yomru Ha-Goyim"?—the old outworn assimilatory philosophy is still with us . . . the sooner we rid ourselves of it the better for the Jew—the better for the spiritual health of our people. May the year 5690 bring self-esteem into our communal life—Jewish self-respect.

* * *

I VISIT NEWARK

The installation of a cousin-Rabbi, summoned me to Newark, N.J., last Sabbath. It was a grand sight to have seen over fifteen hundred worshippers gathered for the Friday evening services at the Reform Temple Bnai Jeshurun of which Rabbi Foster is the senior rabbi. But the sight was grander yet to have seen Reform rabbis and Conservative rabbis officiating at the same altar during the installation services. That is a symbol of religious Jewish fellowship—something rare in this little corner of the globe. And after all what boots it if the rabbi who sat next to me at Bnai Jeshurun wore a yarmulke and I was yarmulkeless? We were united in spirit—Yiddishkeit. We came to extend our felicitations to Rabbi Freedman just out fresh from the halls of Theology. We came to encourage him as he entered upon the actual work of the Jewish ministry.

Newark—I was impressed by your Jewish religious fellowship. I hope the presence of the many Rabbis of various shades of opinion at the service was not an empty gesture shown the "rav" from Canada.

Canadian Young Judaea

(Address given at seventh convention in Hamilton)

By Abraham M. Klein, Educational Director

It is in true Jewish tradition to begin a report with a tabulation of difficulties; it has always been the method of the Jew to enumerate a series of pessimistic premises only to arrive by the subtle dialectic which he has inherited from his Talmudic ancestors at a conclusion of sublime optimism.

The obstacles which Young Judaea in Canada must overcome are, like the triple thread which not easily is torn. In the first place, the extent of territory which the organization with its present inadequate means attempts to compass, is enormous. Geographically speaking, over three hundred and fifty Palestines could be located in Canada; in that extensive area there are about 126,000 Jews, not universally centralized in a few cities, but scattered also in the forlorn hamlets of that Dominion whose motto is a quotation from the Hebrew psalms. To reach all of these centres, and in them to organize Young Judaean groups, is a task which cannot be achieved by correspondence only; personal visits, field workers, those modern prototypes of the Biblical spies, must be called upon to reconnoitre the land. This necessity is, for obvious reasons, most urgently felt in the West.

The difficulty of extent of space, however, would not be so arduous were it not for the simultaneous difficulty of the lack of the extent of finance. Despite the awards of the Zionist Organization to Young Judaea, its budget is not sufficiently adequate for its growing activities, and it is not necessary to quote the sages to realize that "If there is no food, there is no food for thought"—even this obstacle could be vanquished were it not for a third. The ideal of a Palestina Redivia movement, even from its first inception, has been forwarded, to use the phrase of Herzl, by "imponderabilia", the intangibles of life. The walls of Jericho fell to the sounding of trumpets, and the Zionist movement has made progress on the voice of its spiritual message. History itself, and especially Jewish history, is full of innumerable occasions when the last remnant of Israel, deprived of every material support, still continued valiantly, inspired and impelled by an idea alone. Where the hands of Esau were weak, there the voice of Jacob waxed mighty. The question of money, therefore, would be but a small one were it not also for the question of the attitude of Jewish youth in America towards its own problem.

The aim of Young Judaea in Canada, it must be recognized, is the converse of the aim of youth movements in Europe. Across the Atlantic the economic conditions of the Jews are, for the most part, such that Palestine is regarded as a sanctuary and a place of refuge. The old Jew of Poland conceived of Palestine as a place where one could die a better death; the new Jew of the same country thinks of it as a place where one can make a better living. Zionism achieved its practice, therefore, in the furthering of immigration of Jews to the colonies. Their purpose, in brief, is to bring the youth to Palestine. In America, on the other hand, the general prosperity of the Jews works against the fostering of any actual emigration of its youth to Palestine Even so far back as the days of Achad Ha'am we find him weeping because of the good fortune of Jews in Anglo-Saxon countries, a good fortune which tens to make them adopt a "laissez-faire" attitude with reference to Jewish questions. The purpose of the movement of Young Judaea in this hemisphere is rather to immigrate the Zionist ideal to America—too often, alas, to suffer from a spiritual quota. The aim is to bring Palestine to American.

Such an attitude on the part of the youth is a disconcerting one to tackle. It is negative, instead of positive; and security, as the poet has said, is mortal's chiefest enemy. The problems of the Jew, his eternal danger in an exile diaspora, his uncertainty even in the face of assurance itself, are not felt so keenly here as they are in the lands of European oppression. The importance of the Zionist enterprise cannot be brought home with the same "argumenta ad hominem" as those utilized in East-European countries. Whereas in the province of Volhynia, a pogrom converts one to Zionism, here a pamphlet must be used instead, and whereas in America the blood of the Young Judaean boils at the injustice which his Maccabean ancestors suffered, in Roumania the blood of the same young Jew bleeds at the injustice which he himself is compelled to undergo. Pure theory must there-

(*Continued on page* 172)

This Rosh Hashonah we
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HEARTIEST NEW YEAR GREETINGS

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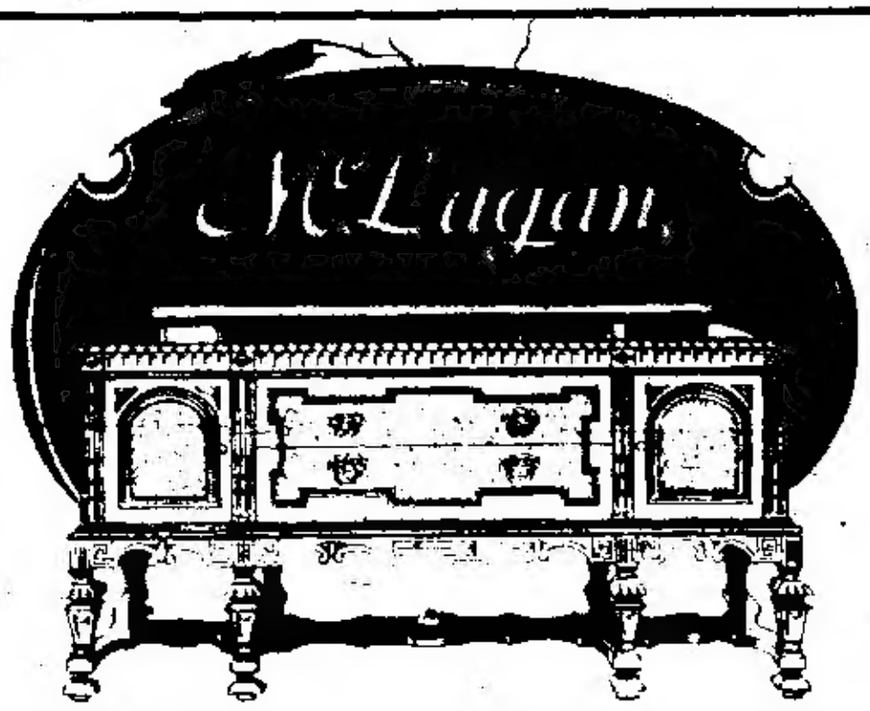

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STRATFORD CANADA

5689 In Review

By Harry Schneiderman

The period covered by this review is from July 1, 1928 to June 30, 1929. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.

By special arrangement with the American Jewish Year Book and the Jewish Publication Society

During the Jewish Year 5689, Roumania, which for several years preceding had been in the forefront of the Jewish scene, faded almost into the background; the economic misery among Jews of certain parts of Europe was accentuated in several spots, especially Bessarabia and Lithuania; and more incidents of anti-Semitism were reported than in some years before. These and other factors, however, will in time join many similar episodes of the recent history of the Jewish people and will not for long be associated with any particular year. There are, however, two reasons why the Year 5689 will go down in Jewish history. On the one hand, it marks the consummation of the enlargement of the Jewish Agency for Palestine by the inclusion of representatives of non-Zionist elements; on the other hand, it was the year of what, at this writing, appears to threaten a tremendous setback to the progress of Palestine whose prospects had been brightened so much by the union of Zionists and non-Zionists. We refer, of course, to the anti-Jewish uprising on the part of a portion of the Arab population of Palestine which occurred toward the end of August, 1929.

I.

THE UNITED STATES

In the United States, the year began with an event that was profoundly saddening. On Saturday, September 22nd, a four year old girl, the daughter of one of the residents of Massena in St. Lawrence County, New York, disappeared; on the following day, after a search for the child had proved vain, a State trooper interrogated one of the Jewish residents of the village and also the rabbi of the congregation as to whether the custom exists among the Jews to offer human sacrifice, in connection, presumably, with the Yom Kippur holiday which was to be ushered in on the evening of that day. The rabbi indignantly resented the implications of this question, and later the trooper stated that the Mayor had been consulted on the matter and that it was he who had suggested that the rabbi be called to police headquarters for questioning. Toward the close of the following afternoon, the child was found in the woods about a mile from her home, where she said she had gone to seek her seven-year old brother, and while straying in the forest, had been lost. The American Jewish Committee and the American Jewish Congress and other organizations took up this matter with the Mayor of the town and with the State authorities, vigorously protesting against the action taken by the Mayor and the State trooper, which, by giving countenance to a slander against the Jewish people which had in the past caused much suffering, threatened to spread this heinous superstition of the Dark Ages in the United States. Mr. Louis Marshall, the President of the American Jewish Committee, demanded a public apology from the Mayor and insisted that the State trooper who questioned the rabbi be disciplined. Subsequently, an inquiry was made by the State authorities, at the request of the American Jewish Congress. Both officers made public apologies for their part in suggesting that ritual murder is actually practised by the Jewish people, and the trooper was severely reprimanded by the superintendent of the State Police, by whom he was indefinitely suspended "for gross lack of discretion in the exercise of his duties and for conduct unbecoming an officer." The American press was quick to recognize the implications of this occurrence and it was made the subject of comment in the editorial columns of many newspapers, all of which expressed indignation that the circulation of this slander should have emanated from public servants.

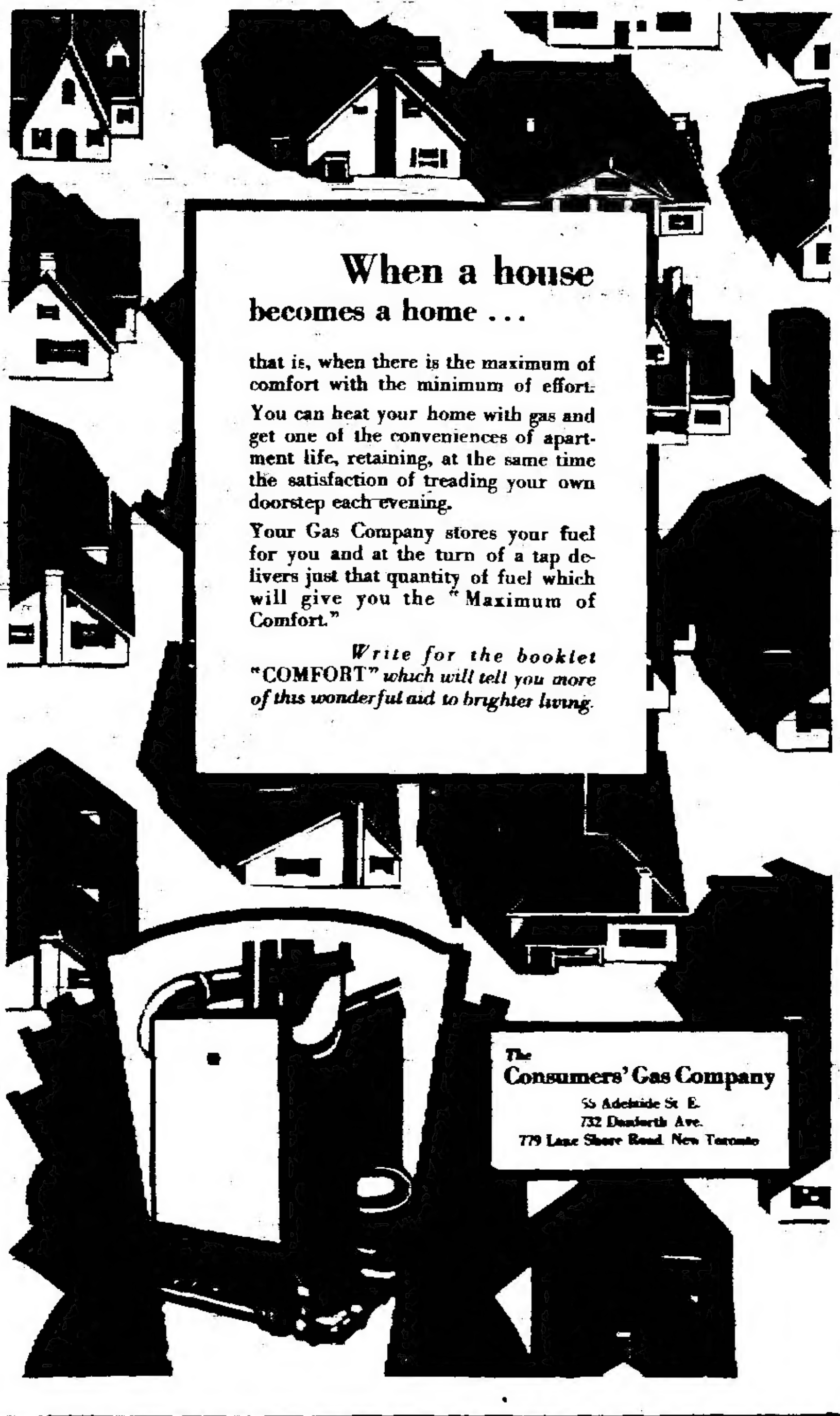
Another event, affecting relations between Jews and their non-Jewish neighbors, which aroused much discussion was the production in New York City in the spring of 1929 of the Freiburg Passion Play. Early in April, when the announcement was made by a producer, Mr. Morris Gest, a Jew, that he expected to present this play, Mr. Marshall wrote to Mr. Gest pointing out that plays of this kind invariably result in a recrudescence of anti-Semitism and suggesting that Mr. Gest take steps to cancel the production. Mr. Gest, however, refused to pay any heed to Mr. Marshall's protest, which was echoed in the

Jewish press and pulpit. A number of Christian clergymen also deplored the production. The Passion Play did not become a public sensation, and it was taken off the boards before the announced termination of its production.

These events combined to focus public attention in the Jewish community upon the relations of Jews with Christians. The more or less organized movement to cultivate "goodwill" between Jews and Christians which was inaugurated by the Federal Council of the Churches of Christ in America, about 5 years ago, showed signs of much activity. Goodwill meetings and conferences were held in not a few places during the year. In August 1928, for example, there was a Jewish-Christian Fellowship Meeting at the Racine College, Racine, Wisconsin, under the auspices of the Midwest Council for Social Discussion. A League for Inter-Religious Goodwill was established in Baltimore last November. The Men's Club of Temple Emanuel, the largest and most influential congregation in New York City, held a goodwill conference which was participated in by leading churchmen of all faiths, in December. During the same month was held in Rochester the Sixth Quadrennial Convention of the Federal Council. At one of the sessions of this convention, Rabbi Philip S. Bernstein of Rochester was given the courtesy of the platform and spoke on concrete ways in which the Council can further understanding and goodwill between Jews and Christians. Other incidents showing the spread of the goodwill idea included the participation of Christian clergymen in the laying of the cornerstone of a Jewish community center in Staten Island, in the dedication of the first synagogue at Millville, N.J., and in a good fellowship service which concluded the four-day celebration of the seventy-fifth anniversary of Congregation B'nai Abraham, Newark, N.J. Ministers of all faiths took part in a seminar at Columbia University, New York City, in January, for the discussion of vocational adjustments made necessary by inter-religious conflicts, the misrepresentation of religious beliefs and practices, and community areas of conflict and co-operation. In February, at Kenosha, Wisconsin, the celebration at Beth Hillel Temple of the two hundredth anniversary of the birth of the German dramatist and liberal, Gotthold Ephraim Lessing, was made the occasion for a goodwill meeting at which ministers of various denominations spoke; in April an inter-collegiate conference for better understanding between Catholics, Protestants and Jews was held at Rollins College, Winter Park, Florida; and in May a third annual goodwill dinner was held at Chattanooga, Tenn.

In the meantime there was considerable discussion on the subject of the proselytizing activities of some Christian denominations insofar as these touched the Jewish people. At the beginning of January, the Reverend Doctor L. Hunt, who is a member of the Committee on Goodwill of the Federal Council, in an article in *The Jewish Tribune*, made an ardent plea for the cessation of proselyting among Jews. The Reverend Doctor Israel Gold-

Begin the New Year Right



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stein of New York City submitted a plea to the Council of the Protestant Home Missions Board to cease conversionist activities among Jews and to instruct the 38 local boards throughout the country not to admit Jewish children in any Christian institution without the consent of the parents. The Council, after considering Rabbi Goldstein's plea, decided to assert its rights to conduct missionary propaganda, reaffirming its belief in "the right to spread the Gospel of Christ among all people", the neglect of which "would be a direct violation of this central command of our religion", but expressed the view that "when little children from Jewish families come to our churches, we believe it desirable that they should come with the consent and approval of their parents." The same position was taken at the annual synod of the province of New York, New Jersey and Porto Rico of the Protestant Episcopal Church by the Rev. Thos. Burgess, who declared that many Jews can be converted to Christianity if "the proper education method" were employed; a resolution urging the church to conduct a vigorous campaign to convert Jews was referred to a committee for consideration.

Toward the end of May, the Committee on Goodwill between Jews and Christians of the Federal Council elected the Reverend Doctor S. Parkes Cadman as Chairman and issued an announcement of its plans for future work and a restatement of its principles. These are (1) to create conditions that will not permit of the growth of anti-Semitism; (2) to promote tolerance in the sense of appreciation and mutual respect; and (3) to undertake a program of actual cooperation in interests which are common. Shortly after this announcement, the Reverend Doctor Alfred Williams Anthony, a member of the Committee, addressed a communication to Mr. Marshall, President of the American Jewish Committee, asking him whether it was true, as had been stated, that he had expressed the opinion that the Committee on Goodwill "had the ulterior motive of converting the Jews." This inquiry resulted in a spirited correspondence between Mr. Marshall and Dr. Anthony, in which Dr. Anthony defended the efforts of Christian churches for the conversion of Jews to Christianity, and Mr. Marshall took the position that Christian churches had before them a sufficiently difficult task to influence their own membership to practice the principles of their faith, and that if Jews were to become better Jews, and Christions, better Christians "genuine goodwill would be ushered into existence automatically without meetings or conferences or discussions." This correspondance was made public and aroused a great deal of discussion in the Jewish press and pulpit. The subject of future co-operation with the Committee on Goodwill was placed on the agenda of the Central Conference of American Rabbis for their annual convention early in July.

A heavy blow against racial and religious intolerance was struck by the United States Supreme Court in a decision declaring constitutional the New York State law requiring a certain secret organization to file with the Secretary of State a sworn copy of their constitutions, by-laws, rules, regulations, and oaths of membership, together with a roster of their membership and lists of their officers for the current year. This measure had been placed on the statute books avowedly to curb the lawless activities of the Ku Klux Klan. The attorneys for that organization contended that the law in question unfairly discriminates against the Klan in that it does not require other oath-bound organizations to comply with the same requirements. But the court, upholding inferior tribunals, expressed the view that the placing of the Klan in a class by itself was justified because it is different from the others in that the Klan has the manifest tendency "to make the secrecy surrounding its purposes and membership a cloak for acts and con-

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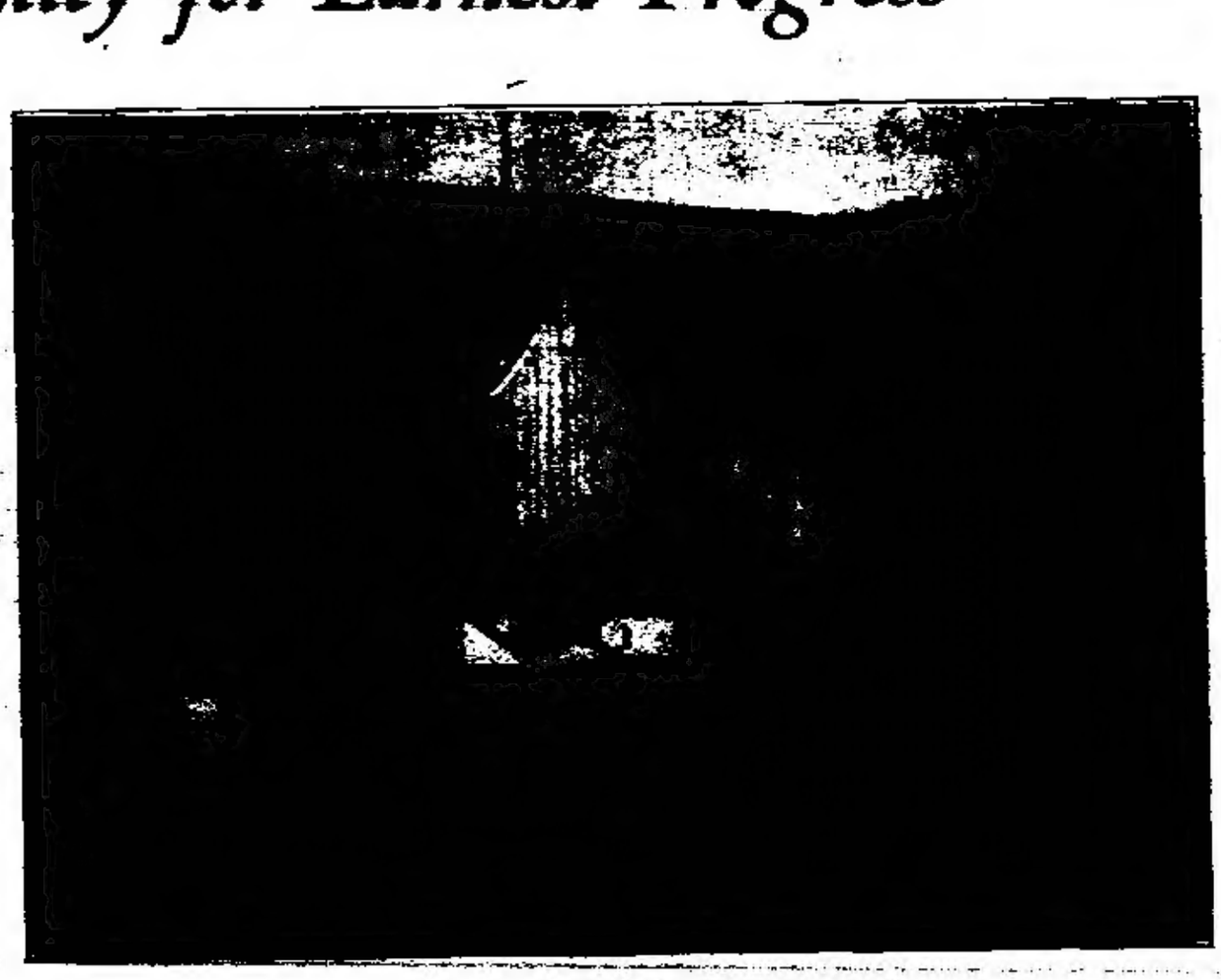

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duct inimical to personal rights and public welfare."

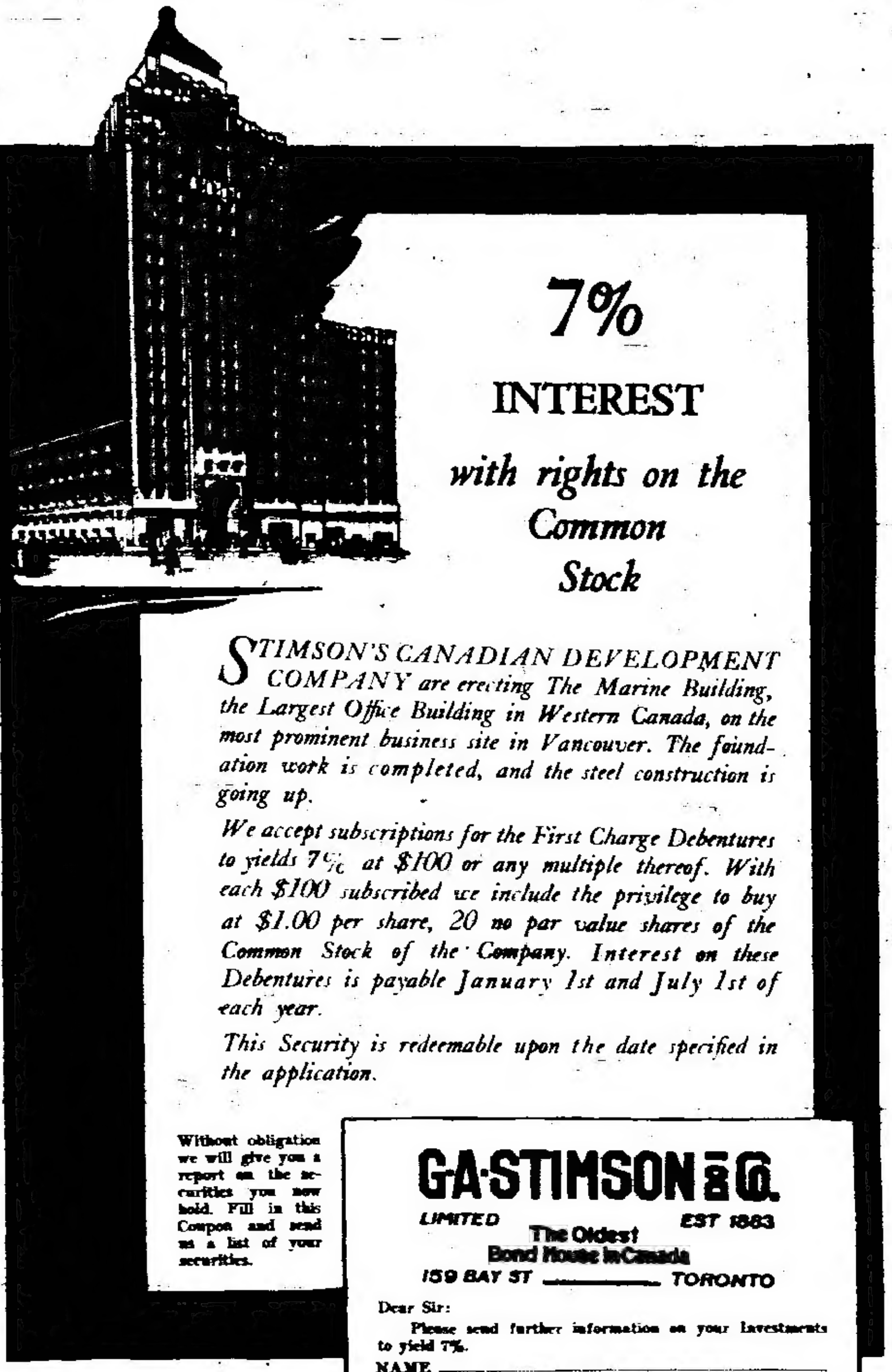
That the remedy for social ostracism does not lie with the courts but is cultural and educational and to some extent legislative, was the opinion expressed by the Supreme Court of the State of Wisconsin in the suit brought by a Jewish citizen against the Milwaukee Golf Club, which had requested its Jewish members to resign. The court held that the request for the resignation did not deprive the plaintiff of any valuable right, that he was left free to refuse to resign and that so long as the consequences are not unlawfully to deprive the plaintiff of a valuable right he has no cause of action in law or in equity.

The right of Jewish students to organize their own secret fraternities when those in existence at a university exclude Jews from membership came in for much discussion during the year, when, at the Twenty-Second Annual Meeting of the American Jewish Committee, the Executive Committee made public correspondence on the subject between Mr. Marshall, President of the American Jewish Committee and Dr. W. H. P. Faunce, President of Brown University, Providence, R. I. Early in 1928, the Committee had been informed that the university authorities had persistently refused to permit the organization of any Jewish fraternities, even though permitted fraternities did not admit Jews to membership, and Jewish fraternities exist and are encouraged at numerous colleges and universities throughout the country. The Committee regarded this position as unfair and Mr. Marshall took the matter up with Dr. Faunce. The publication of this correspondence stimulated public discussion. Eventually, the University officers adopted a resolution stating that they had no objection to the organization of chapters of national fraternities whose constitutions do not restrict membership to persons of a particular creed or race, even though the membership does in fact consist entirely or largely of persons of a given creed or race.

Another interesting case involving the question of civil rights arose in Georgia where the jury commission of Bryan County decided to exclude Jews, as Jews, from both grand and petit juries. Because of this and other irregular acts of the Commission, a group of citizens, consisting of three Gentiles and one Jew, applied to the County Court for a writ of mandamus requiring the Commission to revise the jury lists. Upon the denial of this request by the County court, the applicants appealed to the Supreme Court which reversed the lower tribunal, declaring that "the adoption of a motion to exclude all Jews, regardless of their qualifications, shows in itself a gross abuse of the required legal discretion."

Except for this and the Massena affair, there was not during the year any striking episode symptomatic of the existence in the United States of Anti-Jewish feeling in any acute form. The desecration of a Jewish cemetery in Cleveland, Ohio, which was at first believed to have been such an episode, turned out, upon investigation, to have been an act of vandalism perpetrated by several drunken youths.

There were several interesting events touching upon the Jewish religion and some of its rituals. What have come to be known as "kosher laws" were adopted by the legislatures of Massachusetts and Minnesota. These laws, it will be recalled, make it a misdemeanor for any dealer in food products to mark any such product as "kosher" if it is in fact not so. In May, 1929, the Supreme Court of the State of New York ruled that a rabbinical divorce granted to a husband residing in the United States from a wife living in Russia, even though such a divorce is recognized as legal



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in that country, is not binding in New York State. In one State, Connecticut, shehitah, the Jewish ritual method of slaughtering animals for good, came very close to being outlawed. A bill providing that animals be stunned prior to slaughtering, sponsored by a Connecticut humane society, was passed by both houses of the legislature and was submitted to the Governor for his signature, but was recalled by a resolution passed in the Senate before it became law.

Two events served to bring the subject of Sabbath observance to the fore during the year. First was the progress made in the direction of the five-day working week by large groups of organized workers in New York City and elsewhere, which by agreement with employers' associations, secured this reduction in their working hours. The second event, was the introduction by the Honorable Stephen G. Porter of Pennsylvania, in the United States House of Representatives, of a joint resolution requesting the President to call, or to send representatives to, an international conference on the simplification of the calendar. This resolution contained a preamble which, had the resolution been adopted, would have committed the representatives of the United States to such a conference to sponsoring a scheme of reform which proposed that the year consist of thirteen months of 28 days each, a total of 364 days, plus one "blank" day, which was not to be given the name of any day of the ordinary week or any date. If adopted, this device would destroy the existing and immemorially fixed periodicity of the Sabbath, causing it to fall on different days from year to year. It was against this proposal that leading European rabbis had protested in 1925 before the Special Committee of Inquiry on the Reform of the Calendar appointed by one of the technical commissions of the League of Nations. The introduction of the resolution in Congress aroused dismay in Jewish circles, because of the conviction that a reform of the calendar which included the blank day feature, by confronting observant Jews with the dilemma of keeping the Sabbath on different days of the week from year to year and suffering material losses thereby, or of refraining from keeping the Sabbath, thereby violating their conscience, would before long result in the virtual destruction of the Sabbath. Prompted by this belief, a number of Jewish rabbis appeared before the Committee on Foreign Affairs of the House of Representatives and presented these views, insisting that the resolution be so amended as 1) to eliminate that part of the preamble which favored the 13-month 28-day plan, and, 2) to provide that American representatives to an international Conference, should one be held, be instructed not to favor any plan of simplification employing the blank day device. In the new Congress which met in April 1929, Mr. Porter re-introduced his resolution minus the exceptionable preamble.

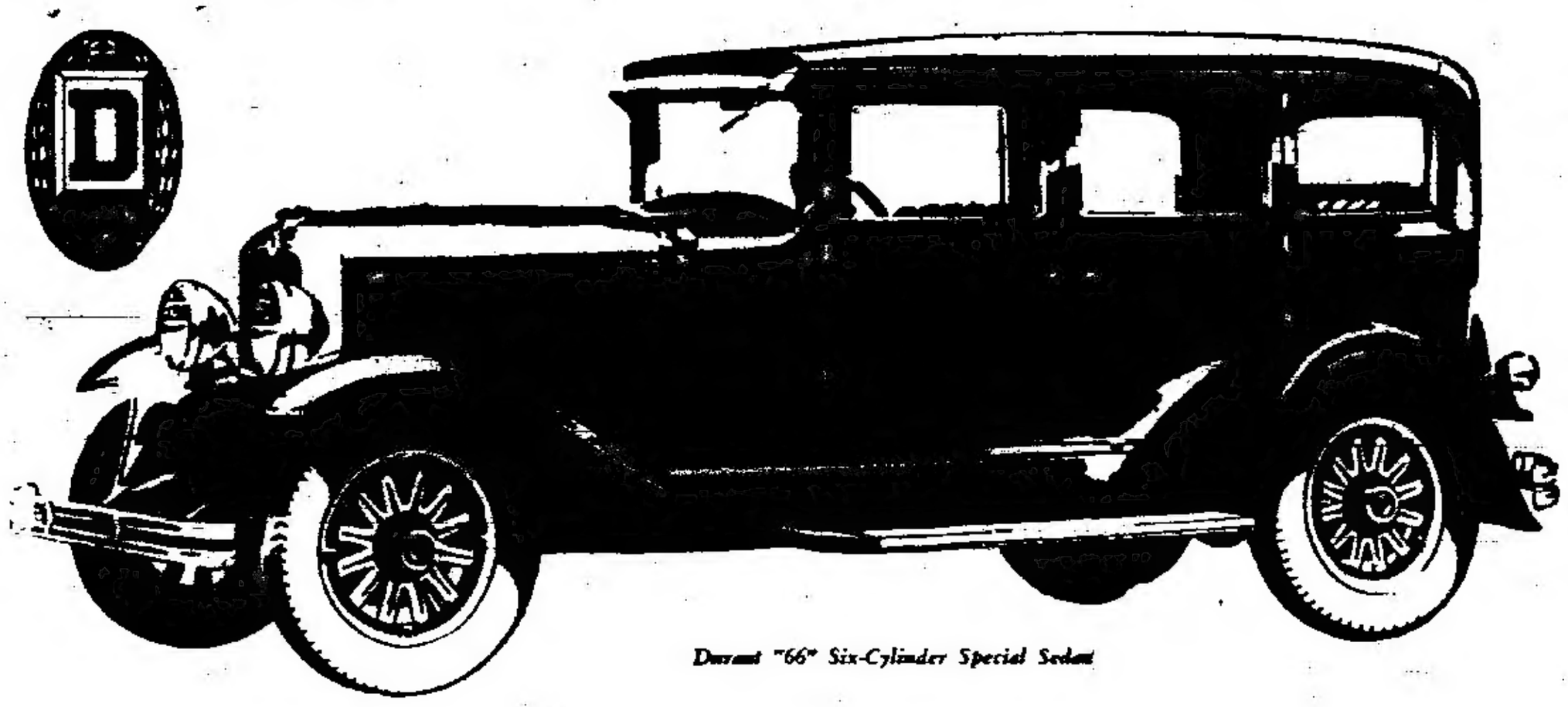
In the meantime, owing to the initiative of the Rev. Dr. Moses Hyamson of New York City, representatives of some twenty-five national and central Jewish organizations met in conference and constituted the League for Safegarding the Fixity of the Sabbath (against Possible Encroachment by Calendar Reform), adopted a resolution of protest against calendar simplification involving the blank day feature for transmission to the President and the Congress, and empowered its Executive Committee to take all neccessary steps to oppose the adoption of a simplified calendar involving the blank day feature. Resolutions against this were adopted also by a number of national Jewish organizations at their annual conventions last spring and summer.

As in preceding years, the Jewish community watched with interest the course of immigration legislation during the second session of the Seventieth Congress and during the first session of the Seventy-first. The passage of the Copeland bill which legalized the admission of all aliens who arrived in the country before July 1, 1921, who had no proof of legal admission, upon the production of proof of residence since that time and of a clear civil record, was greeted generally as a step in the direction of fairness toward such aliens, who, though no longer subject to deportation, were prevented from seeking naturalization. The declaration of Mr. Hoover, during the presidential campaign, that the favored the repeal of the National Origins provision of the Immigration Law of 1924 also aroused great interest, and the failure of Congress to follow the President's lead in this matter caused keen disappointment in the community where the belief is prevalent that this basis for restricting immigration is artificial and is open to the same objections as the percentage plan based on the Census of 1890.

Movements for the erection of monuments to two American Jewish patriots made considerably headway during the year. On March 2, 1929, the President approved a joint resolution introduced in the Congress by the Hon. Emanuel Cellar of New York City, providing that a site be set aside on pub-

(*Continued on page* 90)

DEVOTED TO QUALITY



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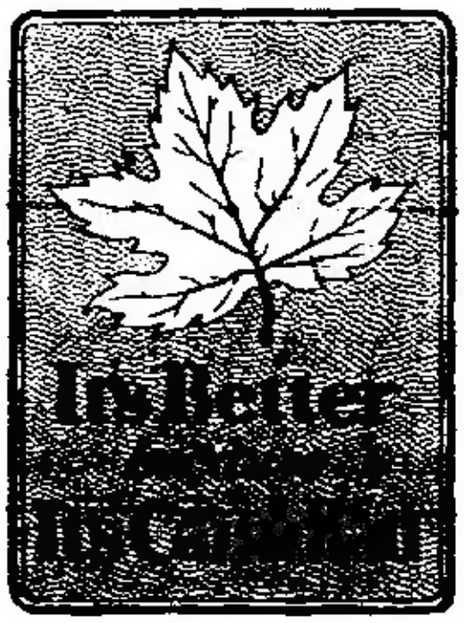

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Moses in Art

A Description of the Ten Best Conceptions — Hundreds of Representations Tell Tale of Great Liberator

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(See Pages 23, 34 and 38 for Reproduction)

One does not have to wander for forty years in an artistic desert in order to find examples of Moses in art. If there is a desert, then Moses dominates it like a huge Pyramid and his majestic figure may be seen from afar, a king against the sky.

So powerful has been the impress which the Jewish liberator has made upon the imaginative minds of the world, that even if the verbal ten commandments were never coded down, the graphic representations of Moses by the artist-geniuses of all countries would be sufficient to spread an imperative moral code.

In one day's reference work with a research secretary I discovered nearly five hundred examples of Mosaic painting and sculpture. There are over fifty paintings of Moses in France, including thirty-six by Tissot, alone. Doré made five, Poussin five, Gérôme two, Flandrin two, De la Roche, Lorraine and others at least one each. In Italy a stupendous aggregation of twenty-one masterpieces by the greatest painters that ever lived can be seen in the Sistine Chapel in Rome.

Raphael's loggia contains eight paintings of the Mosaic era by himself and his pupils. The great "Disputa" includes a figure of Moses holding the tablets of the law. A corner of Michelangelo's ceiling portrays the brazen serpent episode although Moses himself is not shown. Botticelli, the first painter of the Sistine Chapel, depicted seven scenes from the life of Moses in a series of immortal frescos. The work of Perugino, Pietro de Cosimo and Signorelli also adorn the historic walls of this treasure house of art and God.

Tintoretto made four magnificent murals of the subject in various Italian cathedrals, and the list is swelled by such glorious names as Corregio, Veronese, Giorgioni, Gozzoli, Luini, Giordano, Tiepolo, di Carli, Franceschini, Feti and de la Gatta.

The lesser painters of Italy are interesting in a different way. They fairly flooded the churches of the country with their naive and oft humorous interpretations of the bible. They stopped at nothing in their pious passion. One of these pictures does not hesitate to show Moses in two places at the same time. But religious painting is replete with miracles.

The Dutch and Flemish school has but three important painters of Moses, but these painters are among the masters in the world and their productions must be included among the best on the subject, for these men are Rembrandt, Rubens and Van Dyck.

Germany has a dozen paintings by well-known artists and innumerable engravings, woodcuts, and etchings of other men—Lesser Ury, Veit, Graeber, Schnorr, Eckersberg, Rethel, Lilien. Here also we find a strange and startling painting by Lucas Cranach in which the people looke like dwarfs and wear German peasant costumes. In the matter of costume, however, even the Italians are not exempt. And we have pictures of Moses in various national costumes, depending on what country the artist happened to live in.

We could go on ad infinitum: Millais in England, Oscar Laske in Austria, Murillo, Ribera and Collantes in Spain; Schneider in Russia. No religious painter in any land was free from the influence of the Sinai dictator.

The pictures cover every event in the career of Moses, from birth to finding, from his miracles at the court of Pharaoh to his amazing adventures in the desert, from his giving of the law to his death.

Through the medium of its painters every Christian country in the world has repeated the Hagahdah more than once.

Moses appears in almost every artistic medium, stained glass, mosaics, wood-carving, sculpture. In this last medium we have three actual masterpieces. Michelangelo's "Moses" is so well known that it is quite unnecessary to describe it. It is one of the greatest statues that have ever been made. Donatello, the predecessor of Michelangelo, also sculpted a Moses which still calls forth the wonder of the traveller in Florence. Klaus Sluter, the Flemish sculptor of the early fifteenth century, is the creator of a "Moses Brunnen"—an impressive

(Continued on page 20)

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TORONTO

Apostle to the Marranos

By Dr. Cecil Roth

This article, embodying some of the writer's recent experiences among the Marranos in Portugal, was written in the hope of stimulating interest in the question he writes about. Any one who is interested may obtain additional information from Dr. Roth at 65c Compayne Gardens, London, N.W. 6, England.)

The 'Sud-Express' drew up at the platform of the dingy station of Oporto with unnecessary ostentation. We stepped out and looked about us. I had written to the Apostle to the Marranos that we were likely to arrive, and was expecting to find some wild eyed fanatic waiting us on the platform. But it was nearly empty: and the only casual visitor was apparently a certain tanned, jolly looking personage, immensely broad, though a trifle below middle height: a perfect specimen of what is recognised all the world over as the type of the English navel officer. At last, when he saw there was no alternative, he stepped up and spoke to us.

'Vous êtes monsieur le docteur Cecil Roth, de Londres?' he asked-surprisingly enough, in quite good French.

I pleaded guilty. He swept his hat off, with a courtly gesture, and introduced himself ceremoniously: le capitaine Arthur Carlos de Barros Basto. We both laughed-he perhaps with more reason, as he had been expecting to find a sedate greybeard. I told him that I felt privileged to make his acquaintance. For once this was not a formal conventional formality. This person whom I was meeting for the first time is, without a doubt, one of the most remarkable Jewish personalities of our age. Arthur Carlos de Barros Bastos was born in 1887 at Amarante, a little place near Oporto. He was of a Marrano family—descendants of those Jews who had been driven into Christianity by main force four hundred years ago, but who had continued in spite of centuries of persecution to maintain at heart their fidelity to the religious ideals of their ancestors. His grandfather in particular was maticulous in his attachment. It was he who instilled into his grandson his Jewish enthusiasm.

This was of necessity restrained in its expression. In 1497, all of the Jews in Portugal had been converted to Christianity by brute force, by the order of King Manoel I. Unlike those of other countries, they were not given the alternatives of emigration, or even of martyrdom. Almost every Jew in the country; man, woman, and child, fell an unwilling victim to the royal bigotry.

Subsequently, over a period of nearly three centuries, the Inquisition had held sway in Portugal. The practice of Judaism was utterly proscribed. Over forty thousand persons were tried by the Holy Office, principally for Judaising and a considerable proportion suffered capital punishment. A chance word was sufficient to condemn a man to the stake. For anyone to be surprised changing his shirt upon a Sabbath or a feastday, or fasting on the day of Atonement was equivalent to a sentence of death.

Under circumstances such as these, it was impossible for the Marranos to continue to observe an integral Judaism; cut off entirely as they were from all intercourse with the larger Jewish world outside and from the classical sources of Jewish inspiration. Necessarily, many of the traditions of their father fell into desuetude. It is surprising, indeed, how much they were able to preserve-not merely of Biblical precepts, with which they had ever opportunity to remain familiar, but also of minor traditional practice. They continued to observe the Sabbath, even lighting candles on Friday evening to signalise the advent. They fasted on the Day of Atonement, though, in order to mislead the spies of the Inquisition, they postponed it for a day, from the tenth day after the New Moon to the eleventh. They celebrated the Passover, eating unleavened bread upon it, though this observance was similarly deferred by one day. Many other relics of ancient Jewish practice remained in vogue among them. Above all, they retained the essence of the Jewish faith, observing the strictest monotheism, and sternly rejecting the doctrine and practise of their Christian environment.

In the second half of the eighteenth century, the Inquisition was abolished in Portugal. It is not to be imagined, however, that the Marranos could immediately come out into the open and revert to the public observance of their an-

(*Continued on page* 22)

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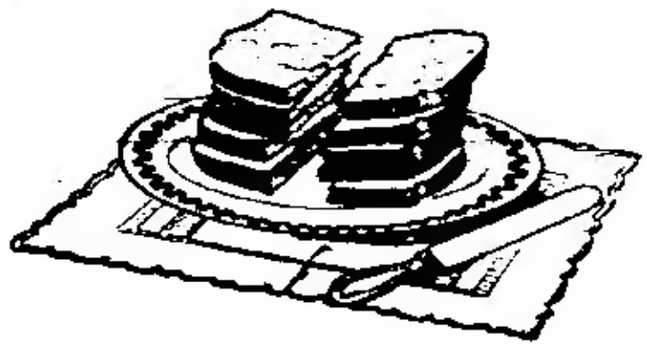

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MOSES IN ART

(*Continued from page 17*)—

fountain of stalwart proportions giving a unique and extremely personal conception of the Jewish leader. There are also a few local pieces. That of Charles H. Meihaus of Cincinnati, and another which adorns one of the courthouses in New York.

But it is neither necessary nor possible to cover the whole field in an article of this kind. I therefore adopt the modern formula which allows both brevity and definition—I will give a description of what I think are the *ten best paintings*. These ten paintings may be considered as part of the reward in immortality which the world has given to Moses as a return for his gift to the world of the ten commandments.

The ten best paintings are: "The Finding of Moses" by Rembrandt, "The Young Moses" by Botticelli, "The Brazen Serpent" by Rubens, "The Worship of the Golden Calf" by Tintoretto, "Victory, Oh Lord!" by John E. Millais, "Amelek is Overcome" by Jean Léon Gérôme, "Moses, the Meek" by Tissot, "Pharaoh Asks Mercy of Moses" by Gustave Doré, "The Old Moses" by Botticelli, and "Moses with the Tablets" by Lesser Ury.

The reader will note the omission of Raphael and the inclusion of some lesser men. This article is not a comparison of painters, but a comparison of various conceptions of Moses. Raphael's loggia pictures are not the best work of that master; there is little portraiture in them, and many of them were executed by his pupils. The Moses of the "Disputa" is beautiful but it has no depth.

Moses, then, is born in art in the picture of Rembrandt given above. This is surely the most magical of all Rembrandts. We know how this dreamer loved to play with light. Here he has played a masterpiece. Here the famous spotlight of the Dutchman reveals a scene of unearthly beauty. The birth of Moses is a signal for the stars to shine, and Rembrandt surrounds that birth with a divine halo. It is full of mystical significance. These waters that lap against the shore, do they not carry the tide of Time? And the dark recesses of the picture—they seem to hold the whole fate of Israel in their enormous hushed night. If the power of suggestion and the stirring of moving memories ever were a sign of true art, then that sign is here. We do not choose Rembrandt's portrait "Moses Breaking the Tablets" for description. As Rembrandts go, it is inferior. But this mystic scene is worthy of the painter, worthy of the infant Moses.

Botticelli was the most sensitive and meticulous painter that ever lived. His life was a happy one but had an inexplicable undertone of sadness. This is revealed in his painting of the "Young Moses" which is part of his fresco in the Sistine Chapel. So serious is the tenor of his work that one finds it hard to believe that he was a great player of practical jokes and would often keep his co-workers in spasms of laughter by his tricks and fancies. He lived well, perhaps too well, for at the end of his life he was poor and an invalid.

His "Young Moses" is a delicate and memorable portrait. It is undoubtedly this head which inspired the well-known pen-drawing of "der Junge Moshe" by Lilien. Perfect in design and construction, the picture contains both poise and passion, refinement and strength. Those dark, sad, clairvoyant eyes! The power in that broad, mobile mouth! Yet so subtle is the means that to pick the picture apart were folly. It is the combination of interwoven qualities which catches us under its mysterious spell.

Peter Paul Rubens, an exile in childhood, later apprenticed to an artist in his own land, went to Venice at twenty-one where he studied Titian and Veronese and soon after came back to Antwerp in glory, as court-painter. He had a career of fame and fortune such as is rarely the lot of anyone, not to speak of mere artists.

The style of Rubens is remarkably fitted for the depiction of raging tempos, overpowering events, blatant passions and masses of human beings. This opulent master, gifted with energy, endurance and years, developed a style surpassed by none in the abundance of material with which his canvasses are crowded. Here is Moses holding up the brazen serpent. He is a Moses indeed! Sad but virile! Old but young! A leader, a lover! His hands are great and generous; his eyes are kind and keen: his brow shines, his hair glistens. And the tempestuous battling of human emotions in the writhing, praying, sprawling figures about him! "Save us!" their gestures shout. With what glorious fierceness Rubens paints their mad, turbulent passions. The reptiles play the role of the vengeance of God. Moses plays the role of the mercy of God. It is overwhelming even for a Rubens. It is one of the last and best pictures he ever made. The accumulation of all his power and knowledge seems combined on this miracle on a miracle. The picture can be seen in the National Gallery in London.

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"Il Tintoretto" means "the little dyer." Robusti, Tintoretto's father was a dryer of silks, and his little son and helper earned the affectionate nickname in more ways than one. Born in a place where colors were made, his passage through the world was itself like a streak of sunshine. Tintoretto studied in Venice with Titian. Think what that means—with the greatest colorist in the most colorful of cities. There was never a gray spot in any painting that Tintoretto ever laid his brush on. When Titian drove the young painter out of his studio, the boy set up a motto in his own place—"The drawing of Michelangelo—the color of Titian." And he almost lived up to it too. He was one of those furious souls who sped through life with an inhuman speed as if a single lifetime could not suffice for the accomplishment of his desires. No wonder he was called "Il Furioso." This is the Tintoretto who painted Moses. He painted a mighty work, a hundred pictures in one.

How different these high-strung men worked from the meek but no less great Botticelli, or Murillo, or Millais! Burning souls, seething intellects, they were. So urgent was the clamour of their expansive, expressive instinct, that they could not know the glories of restraint but burst thunderlike into the realm of art.

There is thunder in this picture. While the misled hosts are becoming idolaters below, Moses is seen above the clouds on Mount Sinai receiving the Holy Tablets, from the angel of God. With a virtuosity so astounding that words are futile to describe it, Tintoretto combines these two scenes in a magnificent tall panel, unforgettable, startling, unique. He is also the author of another painting of Moses, called "The Brazen Serpent," with the same irrepressible fury, likewise to be seen in Venice.

John Everett Millais, the famous English painter of the nineteenth century, was the exact opposite of the explosive type just described. He was a happy man, never experienced any overwhelming passions or soul-wracking desires. He had to make no struggle for existence, but went calmly, easily from success to success until he reached the presidency of the Royal Academy.

In "Victory, oh Lord!" we see Aaron and Hur holding up the hands of Moses who looks down from the mountain on the struggle going on beyond the limits of the picture. This Moses is painted with nobility and restraint. His anxious features are lined with years. The excitement betrayed in his face is a spiritual excitement. He is a father not merely of the Jewish people but of all oppressed peoples of the world. This is one of those quiet masterpieces of which not much need be said. One gazes upon its contained beauty with reverent respect, coming easily and gradually into the full mood of the painter. The hope, the tension, the fear in the figures of the priests, their arrangement in regard to Moses, even to the placing of their feet, is masterly, meaningful.

Jean Léon Gérôme was born in Vesoul, France. We have this by his own word, for to prevent seven cities from claiming him he certifies Vesoul. He assures us that "no miracle took place at the time of my birth, which is surprising. The lightning did not even flash in a clear sky." But he was a great man nevertheless, and a great teacher of the past generation. In his treatment of Moses he excelled his own teacher, De la Roche. "Amelek is Overcome" is one of his best bible pictures. How different it is from the same subject by Millais! This Moses is a Moses like Herzl, with a long, black beard, and a majestic air, even in his weariness. Gérôme was a patriarch among painters and he painted a patriarch. This picture is not a masterpiece but it is one of the most impressive paintings of Moses we have. The characterization of Moses makes up for the poor composition.

Moses Breaking the Tablets of the Law—From a Drawing by the Noted German Artist, Ephraim M. Lilien.

Tissot was a historical realist. How he became one makes an interesting story. When well past middle life the death of a friend turned his mind to religious subjects and he became a wanderer, spending the rest of his life in and out of Palestine, trying to reconstruct Bible times in paint. His picture of Moses is a far cry from the romantic pictures of Moses, the Terrible. He takes literally the passage: "Now the man Moses was very meek, above all men which were upon the face of the earth.' His Moses is a small, weary, experienced, philosophical man, with thin limbs, not much phy-

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Apostle to the Marranos

(*Continued from page* 18)

cestral religion. Though Judaism was no longer, perhaps a capital offence, its pratise was none the less of questionable legality. The prejudices of the people were unaltered. Moreover, the secretive tradition imbedded by the experience of three centuries could not easily been thrown off. Accordingly, the Marranos continued to live their double life, paying a lip service to Christianity though remaining steadfastedly Jewish at heart. Even the declaration of freedom of conscience on the proclamation of the Republic in Portugal in 1911 proved insufficient to upset the ingrained habits of centuries, and the practise of crypto-Judaism continued almost without alteration. So profoundly was secrecy observed that the general world of scholarship was convinced that the Marranos of Portugal had virtually been absorbed by the general population: and their rediscovery in very recent years was greeted in learned circles as one of the most thrilling disclosures of recent times.

This was the atmosphere of secret Judaism into which Arthur Carlos de Barros Basto was born. His Jewish origin was perhaps betrayed by his phenomenal and many-sided activity which he began to manifest when he grew up. A man of action, he sought his career in the army, becoming a professional soldier. He was one of the first adherents of the revolutionary movement of 1910, from which modern Portugal dates its birth. He it was who: on one memorable day in that year, hoisted the flag of the Republic on the town-hall of Oporto, at the risk of his life, and was subsequently carried through the streets on the shoulders of the delighted populace. During the war he served with the Expeditionary Force in France, on the British front, with exceptional distinction, being repeatedly decorated and mentioned in despatches of vigour. He was responsible for the introduction into Portugal of the Boy Scout movement, of which he is an impassioned champion. At the same time he has made himself known as a writer, and was a prominent member of the literary clique which has its centre in Oporto.

But, through all this profusion of activity, there was gradually surging up through Barros Bastos a Jewish sentiment which could not be gainsaid: an overwhelming sense of the compelling force of the Jewish religion and of identity with the body of the Jewish people. Already before the war, he had begun to frequent the synagogue at Lisbon and to study the Hebrew language, of which he now has an unusually good knowledge for a self-educated man. But the official community, brought up in the timorous traditions of the last century, was hesitant about giving him any encouragement. (It must be remembered that until the Revolution the Jews existed in Portugal only on sufferance.) Their official designation was 'The Jewish Colony': and the designs for the synagogue at Lisbon had to be submitted to the authorities and slightly modified, so as not to give the impression of a place of worship! After the war, however, Barros Basto's Jewish sentiment became too strong to be further suppressed. By this time it needed more than the coldness of the local community to discourage him. Going across to Tangiers, he formally entered the Jewish fold. Some time after, he married a charming lady belonging to one of the most prominent families of the community of Lisbon, and his ambition of setting up a truly Jewish household was realised.

All this time, he had remained stationed at Oporto: with the rank, now, of Captain of Infantry. When the Jews of Portugal had been forcibly converted in 1497 their principal synagogue in this city had been made over to the Benedictines, who had turned it into a church, part of the original shell of which is still standing. Next to it in the old *Judiaria*, there had subsequently been erected a monastry. This had ultimately been confiscated by the State, and converted into a military prison. Of this establishment, Captain Barros Bastos was now appointed governor: as curious an example of the irony of history as one can imagine! But in Oporto, though the second city in Portugal, there was no properly—constituted Jewish community: and the few casual immigrants who had arrived recently from northern and eastern Europe had hitherto lacked the vitality to organise their religious life. With characteristic energy, this militant proselyte threw himself into the work, and infused others with something of his own activity. Within a short time, a congregation had been organised which received the significant name *Mekor Hayyim* ('Fountain of Life): and a temporary synagogue was established.

This, however, was only a beginning. As a fighter, Barros Bastos felt the impulse to bring his fellow—Marranos back into that same full realisation of the Judaism of their fathers which he, himself

(*Continued on page* 30)

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Business Sentiment

By Ben H. Adler

Louis Finebaum, short, corpulent, ressively dressed, opened the of the private office of his , Sam Stein. Socially, he and were close friends, but in ness, due to the latter's busi- ethics, they were constant en- . Finebaum unwillingly had ght hard in the clothing world competition with his friend.

What in the world ever ght you here?" Stein asked in se. For the last eighteen since they had been competi- they had never visited each at their offices.

nebaum scowled and seated elf rather heavily on a chair thout decorum he placed his on Stein's polished desk.

Have a cigar, Sam?"

Smoke your stogies? Say, it's time you started smoking nt cigars!"

nebaum was about to retort, he thought the better of it and ed instead. It seemed inevit- that whenever they got togeth- an argument would ensue.

"Are you still President of the Temple Beth Israel?" Finebaum asked rather abruptly.

"Sure. Held that job ever since I got married; My wife's idea, you know."

"H—m." Finebaum thoughtfully studied the burning tip of his cigar. "H—m. Didn't do you much good, though."

A light of battle shone in Stein's eyes.

"Why, you—"

"No offense meant, Sam," his friend interrupted. "Only telling you the truth. Absolute truth."

Stein was not to be so easily pacified. Corpulent as Finebaum, but taller, he glared angrily at his crony, who, unmoved, placidly kept on smoking.

"What's the idea of coming around during business hours and insulting me?" Stein fumed. "I have a good mind to tell what I think of you."

"You've told me often enough, so don't bother again. But, of course, I wouldn't insult you." Finebaum looked at him with a mock reproachfulness. For several moments he smoked meditatively, immersed in his thoughts.

"I heard that you put Gordon out of business." He turned an accusing eye at Stein.

"Yes."

"What is old man Gordon going to do now?"

"Don't know. He barely scraped together enough money to pay what he owed me."

"Doggone it, Sam, you haven't any scruples at all in business!" Finebaum said irascibly. "There wasn't a better man in the clothing game than Abraham Gordon, and he was in business for thirty-three years, too. Too bad you would not extend his bills for a few months until he'd been able to weather the storm."

"Business is business," Stein answered laconically.

"Bah! There should be some sentiment in business."

Stein snorted, but did not reply.

"Really, Sam," Finebaum began earnestly, "you ought to change your business methods, speaking as friend to friend. Of course, it is none of my affairs how you conduct your business, and you can't hurt my trade any now, regardless of what you do, though the Lord knows you've come close to ditching me many times within the last eighteen years. But speaking of Gordon—I'm downright sorry for him."

"Louis, I have been in business much longer than you have, and I know positively that business and sentiment cannot mix." Stein slowly emphasized his words.

"Sam, you are wrong, if you'll pardon my saying so. Sentiment can mix with business. And religion also. Absolutely! Take Goldman, for instance. He used to pay his workers more than you did yours, and you know it. Goldman was liked by everyone in the clothing business. Regular old timer, he was. And you could have easily extended the payment of his debts. You know as well as I do the good name and reputation he had built up."

"You mean all right, Louis, but you're completely wrong. So let us not talk further about it," Stein said in a tone of finality.

Their talk drifted to desultory subjects, and when Finebaum left he could not help feeling sorry for Stein. Not that the latter was deliberately unjust. From many years of association Finebaum knew him to be a warm-hearted, sincere man, honest as the day is long, and respected by everyone.

"Sentimental fool!" Stein muttered to himself as his friend closed the door.

(Continued on page 26)

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Jules S. Bache, New York banker and owner of one of the finest private art collections in the world, has just acquired the only Raphael portrait of a man in private hands—the celebrated painting by Raphael of Giuliano de Medici, third son of Lorenzo the Magnificent. Mr. Bache bought the painting for $600,000 from Sir Joseph Duveen. The Raphael painting has been installed in Mr. Bache's art collection at 814 Fifth Avenue. This, as well as George Romney's "Elizabeth, Countess of Derby," and Van Dyck's "A Portrait of the Artist," two other internationally famous paintings, are pictured on page 58 of this issue.

This portrait was painted more than four centuries ago, when the discovery of America was still fresh in the minds of Europeans. Since Raphael signed and dated it "1514-15," it has had many and varied experiences. About half a century later it dropped out of sight and nothing more was heard of it until 1867, when it turned up at the house of Signor Brini in Florence. It was bought by Grand Duchess Marie of Russia, who took it to her house at Quinto, near Florence, where the foremost experts and critics of her day pronounced it the long-lost portrait by Raphael. After remaining in the possession of the Grand Duchess for several years it was inherited by Prince Sciarra-Colonna of Rome. In 1901 it was bought by Mr. Huldschinsky.

Giuliano had his portrait painted before leaving Rome to take command of his army. Raphael was selected to paint it. This he did in the Vatican itself, as is indicated by the view in the background, seen from the Vatican windows.

Giuliano is portrayed with features of the genuine Medici type—a long acquiline nose, almost almond shaped eyes, and a black beard and mustache kept short to suit a small chin and upper lip. He wears a golden-yellow helmet, and over it, tilted to one side, a black, broad-brimmed biretta. A ticket of lozenge shape and three gold buckles are affixed to the cap. He is attired in a cloak of greyish-green brocade bordered with black fur, showing at the breast a scarlet vest beneath, and a white shirt cut low at the neck.

The hands are crossed, the right holding a letter. A black patch conceals the forefinger of the left which rests on a table before him. The figure stands out against a green curtain, which, gathered toward the left of the beholder, discloses a view of the Castle of St. Angelo and above it the Pincio.

A little biography of Raphael (Raffaello, Sanzio or Santi) would not be amiss. He is one of the greatest painters that ever lived and was born at Urbino in 1483. He died in 1520, at the early age of thirty-seven, and was buried with great pomp in the Pantheon. His tomb is indicated by his bust, executed by Naldini, and placed there by Carlo Maratti. At the early age of twelve he was received into the studio of Perugino at Perugia. Two of his canvasses hang in the Louvre. His "Sistine Madonna" is probably one of the most important of his works. Canvasses prepared for the Vatican are now hanging in the South Kensington Museum, and Raphael's last and unfinished painting, "The Transfiguration of Christ," is in the Vatican.

George Romney's "Elizabeth, Countess of Derby," a reproduction of which appears on page 58 of this issue, was painted in 1776 and was exhibited at the Royal Academy and at Glasgow. It was acquired by Mr. Bache for the collection of Sir Charles Tennant of England. George Romney painted this from life, and the Countess of Derby was the only daughter of James 6th Duke of Hamilton. She was married in 1774 to Edward 12th Earl of Derby, died in 1797, and was buried at Bromley, Kent. George Romney is an English painter and was born in Lancashire in 1734 and died in 1802. At the age of twenty-three he began to career as a painter, having first worked at his father's trade, a carpenter. He won many prizes and was finally recognized as inferior only to reynolds and Gainsborough as a portrait-painter.

An oil painting on canvas representing "A Portrait of the Artist, a Flemish Work of Art of the early XVII Century by Sir Anthony Van Dyck (1599-1641) is the third of Mr. Bache's collection pictured on page 58 of this issue. This was acquired from the collection of His Grace, the late Duke of Grafton, K. G.; and remained in the family since the time of Henry Bennet, Earl of Arlington (1618-1685).

The painting was exhibited at the Grosvenor Gallery, Van Dyck Exhibition, London, 1887, and at Burlington House, Old Masters Exhibition, London 1900.

Sir Anthony Van Dyck has always been one of the world's foremost painters, and we learn that London honors him once again. On the 330th anniversary of the great Flemish painter's birth (March 22nd(, a memorial was unveiled by Sir William Llewellyn, president of the Royal Academy of Arts, in the painters' corner of St. Paul's Cathedral. The memorial consists of a framed tabled enclosed in an architectural design surmounted by a bust of Van Dyck and placed as near as possible to the site where the painter was buried in the choir of old St. Paul's. Sir Anthony, except perhaps Titian, the greatest of all portrait-painters, was born at Antwerp in 1599. He studied under Rubens in Antwerp and later in Italy. Charles I bestowed upon him the honor of knighthood, a considerable annuity and two residences.

Two of Rembrandt's, "The Portrait of the Painter's Son, Titus," and an oil painting on canvas representing "The Standard Bearer" in the collection are described herein. Rembrandt's name in full is Rembrandt Hermansz Van Rijn. He is the most celebrated painter and etcher of the Dutch School, and was born in 1606 at Leyden, where his father was a well-to-do miller. Rembrandt married in 1630, the daughter of the burgomaster of Leeuwarden, and has rendered her famous through numerous etched and painted portraits. He died in 1669.

"The Standard Bearer," painted in 1654, from the collection of George J. Gould, was originally in that of Sir Joshua Reynolds, P. R. A., 1795, and afterwards in that of the Earl of Warwick, Warwick Castle, after which it passed successively through the collections of Charles Sedelmeyer, Paris Charles J. Wertheimer, and Thomas Agnew and Sons, London. It was exhibited at the Manchester Exhibition, the British Institute, the Royal Academy, and at the Hudson-Fulton Celebration, Metropolitan Museum of New York, in 1909. The painting represents a man of sixty years of age holding a banner bearing the arms of the City of Amsterdam.

The "Portrait of the Painter's Son, Titus," by Rembrandt represents a man of about forty-five, standing, in profile, wearing a red mantle lined with yellow, thrown over his right shoulder. It was exhibited at Amsterdam in 1898, and is from the collection of Herr Edward F. Weber, Hamburg, and M. Moris-Kann, Paris. It is signed below on the right, "Rembrandt, F 1659."

"Venus and Adonis" by Titian, one of the most distinguished of the Italian painters, is another in Mr. Bache's collection. It shows Venus seated naked on a red cloak, her hair enriched with pearls, and with a muslin scarf over her left shoulder, embracing Adonis, who, wearing a loose red muslin gown, looks down at Venus as if departing with his two hounds; Cupid is seen on the right clasping a dove. The canvas is from the collection of the Earl of Darnley, and originally from the Palazzo Mariscotti at Rome. It was also purchased by Camuccini and by Irvine for Buchanan for the Orleans collection. The painting was exhibited at the British Institution, and at Burlington House.

"Portrait of the Earl of Warwick" by Sir Anthony Van Dyck is also among the collection. Sir Robert Rich was Second Earl of Warwick and Commissioner of Regency in the King's Service, 1641. The canvas was exhibited at Burlington House, It shows the gentleman in attire of the Seventeenth Century.

An oil-painting on canvas representing "A Self-Portrait of the Artist" painted about 1634 by Diego De Silva Y. Velasquez is from the collection of the Royal House of Brunswick-Lunenberg, Hanover. It was exhibited for several years at the Provincial Museum of Hanover. Velasquez (1599-1660) was an eminent Spanish historical and portrait painter. He was appointed principal painter to Philip IV in 1623, and studied under Angelo, Raphael and Titian.

"Une Fete Champetre" is an oil painting on canvas, a French work of art of the XVIII Century by Jean Baptiste Joseph Pater (1695-1736). It is from the collection of Lady Carnarvon, London, and formerly in that of the late Alfred Charles de Rothschild, Beamore Place, London.

This painting is remarkable for its size and for the great number of figures distributed over the canvas. More than two hundred people, in a gorgeous array of coloured costumes, have gathered to enjoy themselves in the open air, and their varied interests incline them to be disposed in several groups. In studying any one of these groups one sees a quantity of interesting characters, amid scenes of animation depicting the life of the people, among which can be recognized actors, musicians, dancers, lovers, and others, all gathered together in one joyous fete, the activity of which moves before our

(Continued on page 32)

"Standard"
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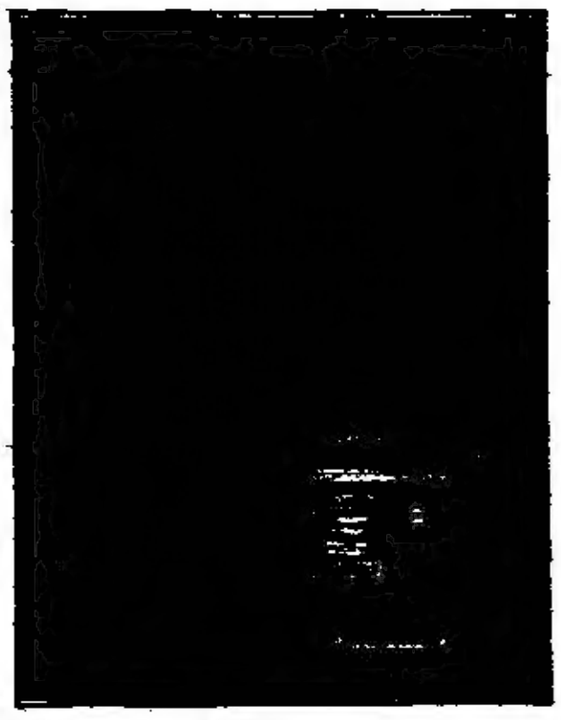

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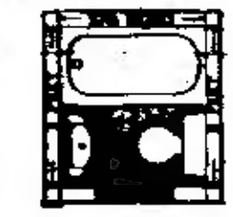

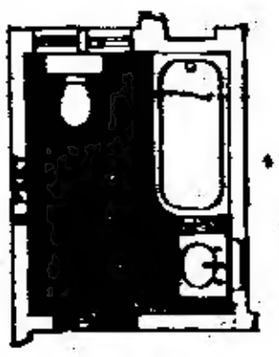

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Business Sentiment

(*Continued from page* 23)

Promptly at five o'clock that same day Stein's colored, liveried chauffeur drew up with an expensive, eight cylinder limousine at the shop. Once seated inside on the soft, luxurious cushions, Stein relaxed. It had been a hard day for him. Every day, in fact, was a hard day. Stein entrusted none of the important work to anyone. The tremendous business he supervised alone. Once at work he had neither sympathy for himself nor for his employees.

Stein's education had been received in sweatshops where he had to fight tooth and nail before he managed to work himself up. Born in Europe and brought to America at an early age, his parents left him an orphan when he was eleven years old. Then followed a period of years which would have crushed a weaker person, but it only hardened and embittered Stein. Every step forward, every foothold, was not gained without personal sacrifices and bitter experiences. After many years of struggling, he finnally reached the top. Gaining power he, like a merciless anaconda, retaliated by turning about and crushing his weaker competitors, and the more powerful ones he kept on their guard by constantly threatening them. But though ruthless in business, he had gained a reputation as a square-dealing man. The people he crushed bore him no animosity or ill-feeling, for they had expected nothing different at his hands.

Yes, indeed, Stein had worked himself up in the world. He was president of the wealthiest Jewish Reform Temple in Boston, if not in Massachusetts. The Temple, situated in an exclusive section, was one of the most magnificent and costliest structures, ever built. Despite its heavy expenses, the Temple's treasury was amply filled. But all this was not due entirely to a large membership. No, indeed! With Stein as president, the Temple could not help prosper financially.

Stein lived on Commonwealth avenue, a fashionable and aristocratic residential district of Boston. His Colonial mansion was the envy of many millionaire Bostonians, who had offered him a small fortune for the house.

Of course, Stein, with all his money, could never have entered the sacred and privileged grounds of staid old Boston, were it not for his wife, Sarah. Her family was one of the oldest in the country. They had come to America several centuries ago and had settled in the New Netherlands, but because of the unfriendliness of the Dutch governor, Peter Stuyvesant, they moved farther up the coast and remained in a small colony known as Boston. And now Sarah was the last descendant of that family.

After almost two decades of married life, Stein and his wife were still deeply engrossed in each other, their love burning at a high and steady flame. They were an ideal, happy couple, whose happiness was over-shadowed only by not having been blessed with children. In their early forties, the empty ache in their hearts became the stronger as the years rapidly advanced.

Perhaps the fact that they were childless explains the interest Sarah took in orphans. There was hardly an Orphan's Home that was not already grateful to her. She also gave of her time and money generously for charity purposes. She frequented the slums of Boston, and contributed from her own purse to the needy families.

Stein, however, did not identify himself with such activities. Personally he thought it was wrong to help those who can't help themselves. Poor people ought not to be given financial help, he maintained, for they are simply economic cowards.

But not a murmur did Stein utter at the wide inroads his wife made upon his bank account. "Of course," he would say, "if Sarah thinks it is right let her go ahead. She knows what she is doing."

"Samuel," said Sarah to him one Sunday morning, as he lolled in the parlor reading the voluminous Sunday paper, "at my suggestion the Brookline Charity Association is giving a party at the Farmdale Orphans' Home this afternoon. We have told the children that they may invite their relatives, and so we expect a large crowd. Would you like to come along and help entertain?" Sarah always called her husband by his formal name, although he was known by everyone as plain Sam.

Stein looked up eagerly. There was nothing he enjoyed more than mingling with children.

"Why, sure, Sarah. Glad to go."

That afternoon a group of awed children stood at a respectable distance as an imposing limousine came purring into the driveway. They saw a colored chauffeur obsequiously open the door. A tall, prim, stately woman, who looked "like a million dollars," as one of the gaping children later remarked, stepped out, and following her was a smiling, rotund gentleman. It was Mr. and Mrs. Stein.

"We are rather early, aren't we?" Stein said to his wife.

"Yes. I wanted to come early in order to help with the preparations.

(*Continued on page* 54)

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Life Long Urge Made a Painter of Her at Last

Mrs. Eva Bernstein, whose canvasses were on exhibit at the Jewish Club, in New York have been cited as representative of the latter-day tendencies in American painting, did not begin to paint until a few years ago, when her eldest of her three children was twenty-one. Then the pent-up but rather vague desire for self-expression that had often worried her all through the years when her children were growing up led her to study interior decorating at Columbia University, where a discerning teacher, Prof. Charles J. Martin, soon advised a change in plans.

"When my children were little," Mrs. Bernstein, now a middle-aged matron, said, "and I used to rock them to sleep I always felt that I wanted something more than that in life. At the same time I would ask myself if it were not wicked, this urge to express myself in a way that had nothing to do with husband or children. It troubled me greatly."

"I did not love my children any less, but I knew there was something else in life for me. But now it is my husband, and children, who are proudest of me and who encourage me. When I first began to study at Columbia I would run home waving a good report card as if I were one of the children myself. At that time one of my sons was going to Columbia. We would start out together in the morning, and believe me, we were happy people. I feel like a young woman again since I have found work I want to do. I have a new, fresh viewpoint on life."

Nearly all of Mrs. Bernstein's work is done from memory or inspiration. She seldom uses models for her paintings. She is able to sit before an easel in her home and summon up impressions of things seen and well retained.

"Things are photographed in my memory, everything but unessential details. When I sometimes cannot get a certain color, I try to make a beautiful color. I do not imitate any one else's work. I waited until middle life to say what I had to say in this manner; it must be myself and not another back of the painting."

In Russia, years ago when the artist was Eva Finn, student in the gymnasium she found the work of the drawing class so irksome that she was decided to take some easier course in place of it. It would appear now that her impatience with academic methods, and not lack of talent, was the trouble.

"Whenever any woman asks me if she should want a career I say 'only if you feel like it very much.' But I know that any woman can make her life more interesting if she doesn't depend too much on the company of her husband or family for entertainment. When a man comes home at night he may be too tired to talk to his wife and she should have something to turn to so that she does not annoy him with conversation so that he can rest,' Mrs. Bernstein said.

"My past life, my associations and recollections have been so unusual, that I have collected and stored up much in myself that I can call upon for material. When I tell critics and friends that I seldom use a model for a painting they say I am merely making fun of them.

"But I do not want sentimental judgment pronounced upon my work just because I started at middle age to be an artist. I want no charitable opinions. Never mind who I was or the fact that I raised my family first—let them judge my work alone."

At her first exhibit Mrs. Bernstein sold three of her paintings. She has exhibited at the Corcoran Gallery, the Albright Gallery, the Buffalo Fine Arts Academy, the Weyhe Gallery, the Memorial Art Gallery in Rochester, N.Y., at the Whitney Studio Club, the Art Centre and in Provincetown and in Woodstock.

"No one knows how I feel about my painting," the artist said. "At first I felt that I was exhibiting my soul in public. I could never have gone on with the work if it had not been for the encouragement of my husband and children."

Miss Lisl Goldarbeiter, who won the International Beauty Contest at Galveston, Texas, and the title of "Miss Universe," was the center of an anti-Jewish outbreak in Bucharest.

Please Note

News items to the Canadian Jewish Review must be very clearly written or typed in double space on one side of the paper only. No item can be used for publication which is written on very thin paper and which is not clearly legible. All news must be in the office by 5 p. m. Tuesday of each week. Items without names can not be accepted. All Jewish organizations and all readers of the Review are invited to send in their news.

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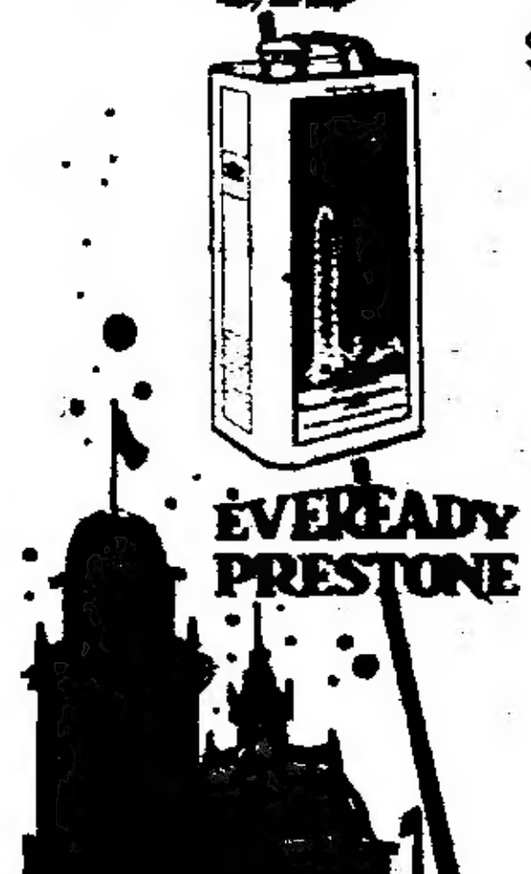

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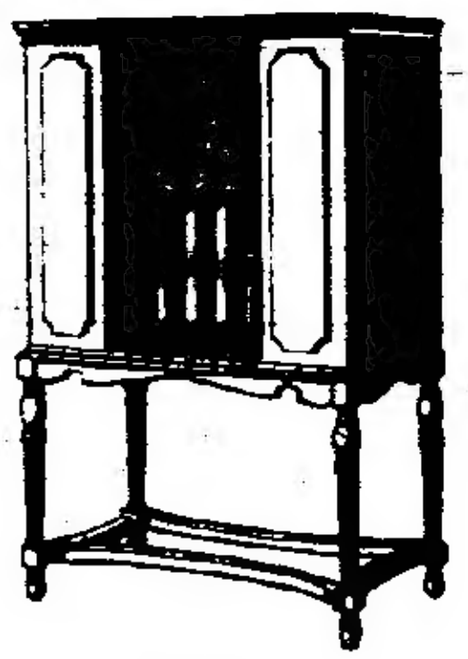

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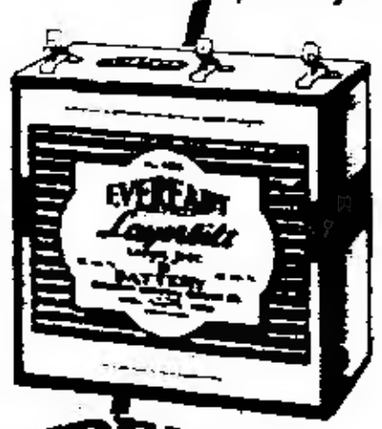

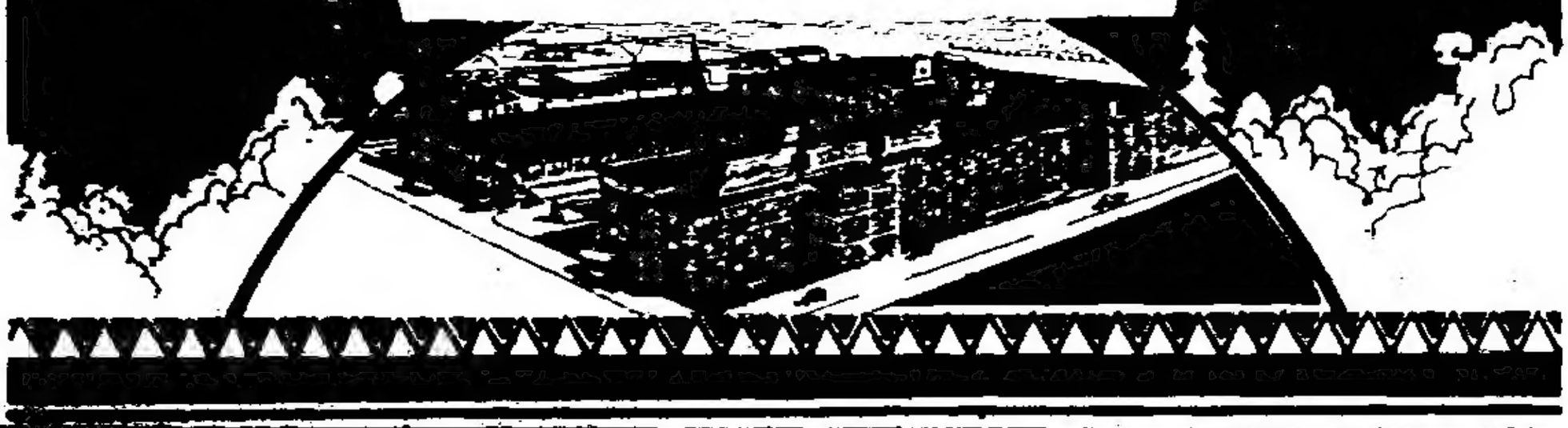

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MONTREAL

TORONTO VANCOUVER WINNIPEG

Apostle to the Marranos

(*Continued from page* 22)

enjoyed. At Oporto, he had come into contact with several of them, whom he took to the synagogue and succeeded, in some cases, in bringing back to official Judaism. Among their number he found some of his most enthusiastic collaborators. These, however, were only isolated individuals. The vast bulk of the Marranos live in the townships and villages of the hill-country towards the Spanish border from which these residents at Oporto had themselves come, in the provinces of Beira, Traz-os Montes, etc. It was necessary to go amongst these people personnally: and to this end Barros Bastos has since devoted the majority of his scanty leave from military duties.

What has happened in the course of these trips has been perhaps the most romantic episode in the whole of recent history. Some of the places were so remote as to be inaccessible by railroad, and their inhabitants still live in complete isolation from the outside world one story is typical of the rest; A diligence was toiling up a dusty country road, and the passengers got into conversation. A cheerful looking person in the corner was asked where he was bound for. When he told them the rest tried to dissuade him. 'Be careful!', they said. 'That place is full of Jews' (meaning, of course, Marranos). 'Indeed!' said the stranger, 'that is very interesting. I am a Jew myself.' The rest were taken aback, and expressed their indignation in subdued mutterings. But, at the next stop the proprietor of the diligence drew the stranger on one side and informed him that, he too, was a Jew, and worshipped the great God of Heaven, 'Adodnai'. (It is curious how this term survives among the Marranos, almost alone, out of the Hebrew Language with which their ancestors were so familiar). From him, some useful information was elicited regarding the composition of the Marrano community.

Arrived at his destination, the Emissary of Redemption (as, somewhat fancifully, he styled himself) would put on his uniform and call on the commander of the garrison in order to make it quite manifest that his project was not to be objected to by the authorities. In his company, perhaps, he would proceed to the house of the leading Marranos, where a meeting would have been convened. There, for the first time probably for over four hundred years, public services was held in the city according to the traditional Jewish rites. The eyes of many of those present streamed with tears of joy at the great event which they were privileged to witness: tears of fear, less the action perhaps, have been over-rash. An impassioned address would follow: and at a subsequent meeting, a congregation would be formally instituted, with its President and its *Mahamad*, and its significant Hebrew title. On one occasion, a physician by whom Barros Basto was accompanied (a returned Marrano like himself) initiated into the Covenant within a couple of days a full *minyan* of adults, all belonging to the elite of the society of the town. In this way, something like half a dozen communities have been reborn during the past few years.

Remarkable stories cluster about these visits. One old man of over seventy years of age, nearly blind, I was told, wept with disappointment at the idea that he was unable to help in the good work. 'But I have my sons'? said he. 'Take them!'. I met them at Oporto-handsome youths, alive with intelligence (one of them seems to be on the threshold of a brilliant intellectual career) who are devoted to the Master and his ideals. And in the Marrano settlements, the tale is repeated with awe, how a man who had been deaf for many years prayed to the God of Israel while the perpetual lamp was being kindled for the first time in the newly established synagogue, of his native town, and regained his hearing. In the same place, the governor was approached by a deputation of Catholic ladies, who requested him to close down the newly place of worship; which appeared to them an outrage on public decency. He refused point-blank. 'What would you do, he said, 'If the Jews were to come to me and ask me to close the Church?'

The difficulties to be faced, on the other hand, are immense. Secret Judaism is so strongly imbedded in many persons that it seems to them sacrosanct the only proper way to worship their God: and they regard a public profession of their faith as a virtual impiety. Others live so remote from actuality that they have no idea of the developments of the last two centuries, and fear that the open declaration of their adherence to Judaism would bring them back into the clutches of the Inquisition. Remoteness and lack of means add to the difficulties of the situation. Nevertheless, the work continues to make steady progress.

These missionary visits form only one side of Barros-Basto's phenomenal activity. Something must be done to establish contact between the outlying settlements and the actualities of Jewish life. Accordingly, Barros-Basto starts a Jewish

(*Continued on page* 117)

Prize-Winning Stories In This Issue

Elsewhere in this Rosh Hashonah number of the *Canadian Jewish Review* are three short stories which recently won prizes in the *Jewish Forum* short story contest. They are printed by special arrangement with that paper.

Maurice Redmon, who won first prize ($100) with his story, "The Schul," printed in the October, 1928, issue of The Jewish Forum, studied electrical engineering at Cooper Union, but gave up these studies "in disgust because my inclinations were for the opposite pole—the arts. I hoboed, freighted and rode the cushions across the country and back for the adventure that was in it." A story of his has been considered one of the four best of those submitted from nine countries in the Archer International Short Story Contest.

Mr. Redmon hails from Russia, where he was born August 10, 1899. "That I have been unable to forget Lubar with its decrepit houses without stairs and without wooden floors—with its mill by the edge of the 'toch,' is manifested by some of my stories published in The Jewish Forum." He began writing at fifteen. The rest of the story he tells himself: "My first published story appeared in The Jewish Forum—and my second. The latter, "Boruch Haboh" was starred by Edward J. O'Brien in his "Best Short Stories of 1925." I learned the true connotation of the word ecstasy when I received a letter from the thoughtful editor of The Forum acquainting me with the fact.

"In 1928 Mr. O'Brien looked favorably upon another story of mine and "The Dream" was starred.

"I sent my stories to the far corners of the country, most of them came back. And the editors expressing their regret for being compelled to return my "excellently written' stories, laid out definite grooves in which I should mould my future creations. In desperation I wrote to Mr. O'Brien asking his opinion of our modern formulized commercialized trend in literature. Mr. O'Brien was kind enough to send me a note from Switzerland—a note redolent of sympathy of one artist for another—'An artist does not take into consideration the demands of editors—.'

"The 'Schul' was inspired by a picture of an old man with a talis over his shoulder, praying, alone, before the Aron Hakodesh. The picture was in the rotogravure section of the Sunday Forward.

"Of my three stories published in The Jewish Reform Short Story Contest, 'The Road' received most of my paternal solicitude.

MAURICE REDMON

I wallowed in the spirit of it for months before and months after it was written. 'What Price Assimilation' was my next-be-loved. And the 'Schul' received least of my sympathy — which proves something.

"Jewish activities? I am an ardent Zionist and a firm believer in and lover of my people and their traditions. Inhibitive by nature, I am socially inactive.

"I work like a horse (not at writing) to provide for my wife and five year old daughter.

"I hope to achieve literary recognition before I die."

Mr. Redmon also received honorable mention for his story, "What Price Assimilation." The judges were Marjorie Blaine, Rabbi Abraham Burstein and Dr. Albert J. Levine.

Mrs. Adele Blackman is the winner of the second prize ($50.00) in The Jewish Forum Short Story Contest. Her story "Rekindled" by "Bella Novick" appeared in the February, 1929 issue of The Jewish Forum.

Mr. Imanuel Cohen is the winner of the third prize ($25.00) in The Jewish Forum Short Story Contest. His contribution is entitled "Second Generation" by "Julia Malkin" appeared March, 1929.

Mr. Cohen was born in New York City in the first year of this century. He writes "I have never been identified with any specifically Jewish activities." He did, however, have a Bar Mitzvah celebration.

Miss B. E. Josephson of Columbus, Ohio, received honorable mention.

Yefim Dergal and Ivan Tsherkun, two ringleaders found guilty of attacking the Russian Jewish Colony No. 3, were sentenced to death after a seven-hour deliberation of the court. They were found guilty of leading a pogrom against the Jewish colonists.

The third international conference of Reform and Liberal Jews will meet in July, 1930, at London, according to a decision reached at a recent meeting of the Governing Body of the World Union for Progressive Judaism at the Reform Jewish Synagogue in London.

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MOSES IN ART

(*Continued from page 21*)

sical force, but with a large forehead, great beard, and a commanding expression about the mouth. It requires courage to be realistic when treating a figure about whom so much didactic legend has grown up. But Tissot shattered many a romantic notion when he brought the result of his study before the world. This meek picture, by a meek painter is the most courageous picture of Moses we have. It is in a way an autobiographical study.

Of Doré's five pictures mentioned above his engraving "Pharaoh Asks Mercy of Moses" is the best. The terrible figure of Moses leaning against the column is so awe-inspiring and magnificent! He seems like Doom itself, standing there, immovable by the pleas of the stricken. It is a powerful creation, an unforgettable imagining. With fewer figures than most other Doré pictures, with less pretension than "The Deluge," it achieves its end. This picture has been reproduced and imitated far and wide.

Botticelli's picture of "The Old Moses" is a truly wonderful growth from "The Young Moses." It is sufficient to state the writer's belief that it was this picture which inspired Michelangelo's statue of Moses.

Finally we have the picture by Lesser Ury, the German-Jewish painter, who gives us an authentic modern conception of Moses. We place it among the ten best because of its frank modernity, sincerity and directness, not as a sign for comparison of Ury with the old masters. In Ury's work there is no pretention, no vain striving. It is a very simple thing. He gives us a homely, honest Jewish figure—a man whom we might meet in any Jewish home. How refreshing the absence of romantic clap-trap. It is painted almost entirely in flat values. The sky, the clouds, the mountains—all flat, decorative. No numerals or letters disfigure the tablets which Moses holds. The only detail is in the worn face and hands of the figure. The brush-strokes are not concealed. This painting of the founder of ethics is ethical in its means, and the result deserves our respect.

A Scene in the Mosaic Epic That Has Come Down Through the Ages—In Lilien's Most Characteristic Style

---

There has just been published at Amsterdam a volume entitled "Nathan der Weise und die Humanitatslehre des Judentums." The author is A. Van Creveld, who has also included in the book a biographical sketch of the life of Moses Mendelssohn.

THE ART COLLECTION J. S. BACH

(*Continued from page 15*)

eyes like a panorama complete in the very joy of living. It is of interest to mention that the next largest canvas painted by Pater is in the Ex-Emperor William's Palace at Potsdam.

Fragonard's "Le Billet Doux" is another and probably one of the most popular of paintings. It is from the collection of Baron Feuillet de Conches and M. Joseph Bardac and was exhibited in 1874 at Alsace-Lorraine.

DR. CHAIN WEIZMANN

at the Zionist Congress in Zurich, Switzerland, said:

"Before, Zionism was merely a matter of belief. The struggle for the idea as proclaimed then has gripped the Jewish people to its depths. In this struggle, Zionism has asserted itself through all the vicissitudes of the external events. It held fast to its goal and exercised a great influence also on the thoughts and feelings of a large part of that Jewry which has declined to accept it."

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has also gone through much the same experience. At first its continued existence was hardly even a matter of belief—it was regarded as impossible to maintain the high standard it began with. Since then, however, its influence has grown to such an extent, that it is being felt in all parts of the world. "It held fast to its goal," is the highest tribute that can be paid: "To disseminate Jewish ideals, to inculcate the principles of traditional Judaism and to cultivate a taste for Jewish learning," these sum up the purpose of THE JEWISH FORUM.

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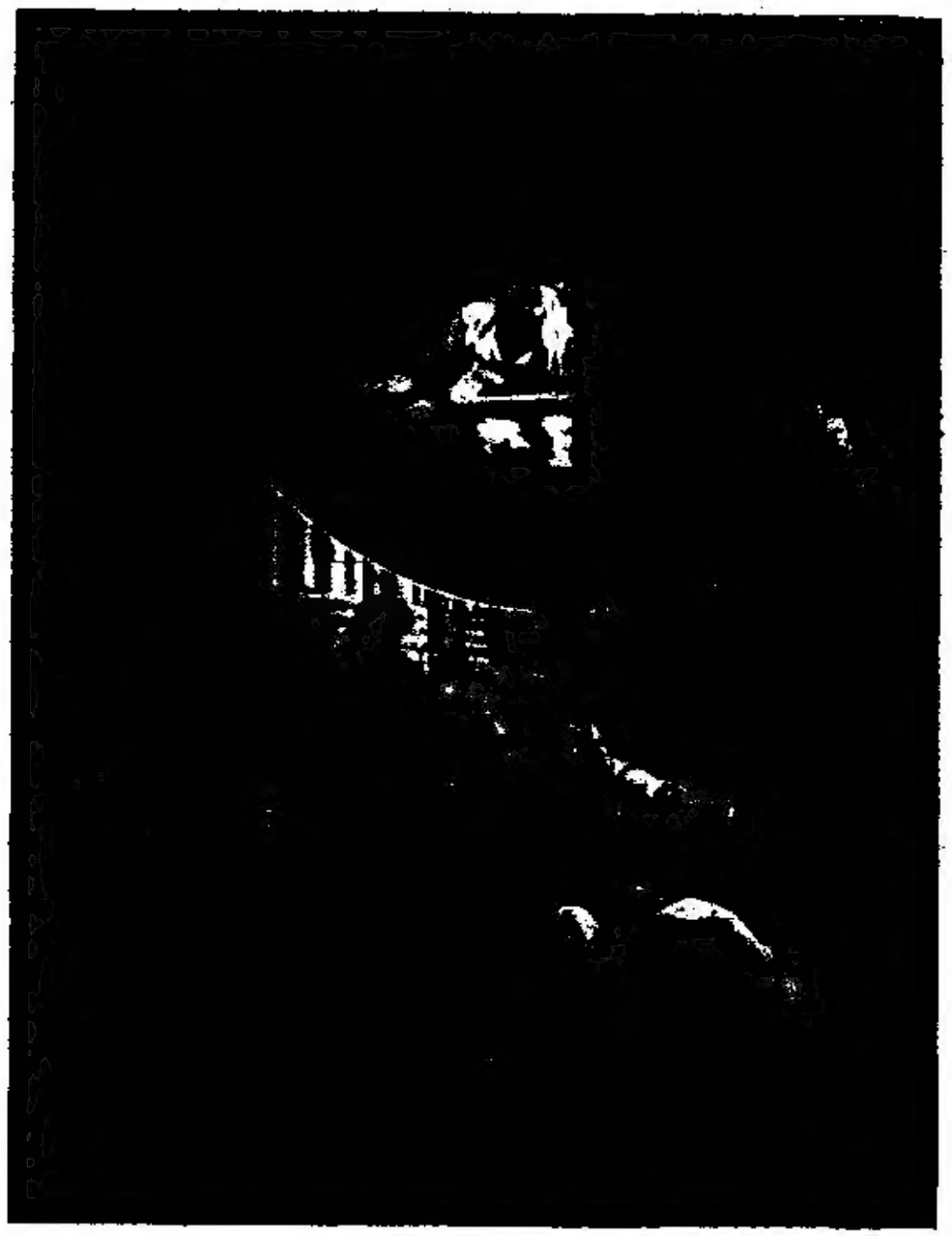
Head of Moses, after the fresco in the Sistine Chapel, Rome, in which Sandro Botticelli wrought the most sensitive and moving conception of the young Moses.



Doré's "Pharaoh Asks Mercy of Moses" in an awe-inspiring and magnificent engraving. Moses, leaning against the column, seems to symbolize Doom itself. (Insert) "The Finding of Moses" is said to be the most magical of all Rembrandts

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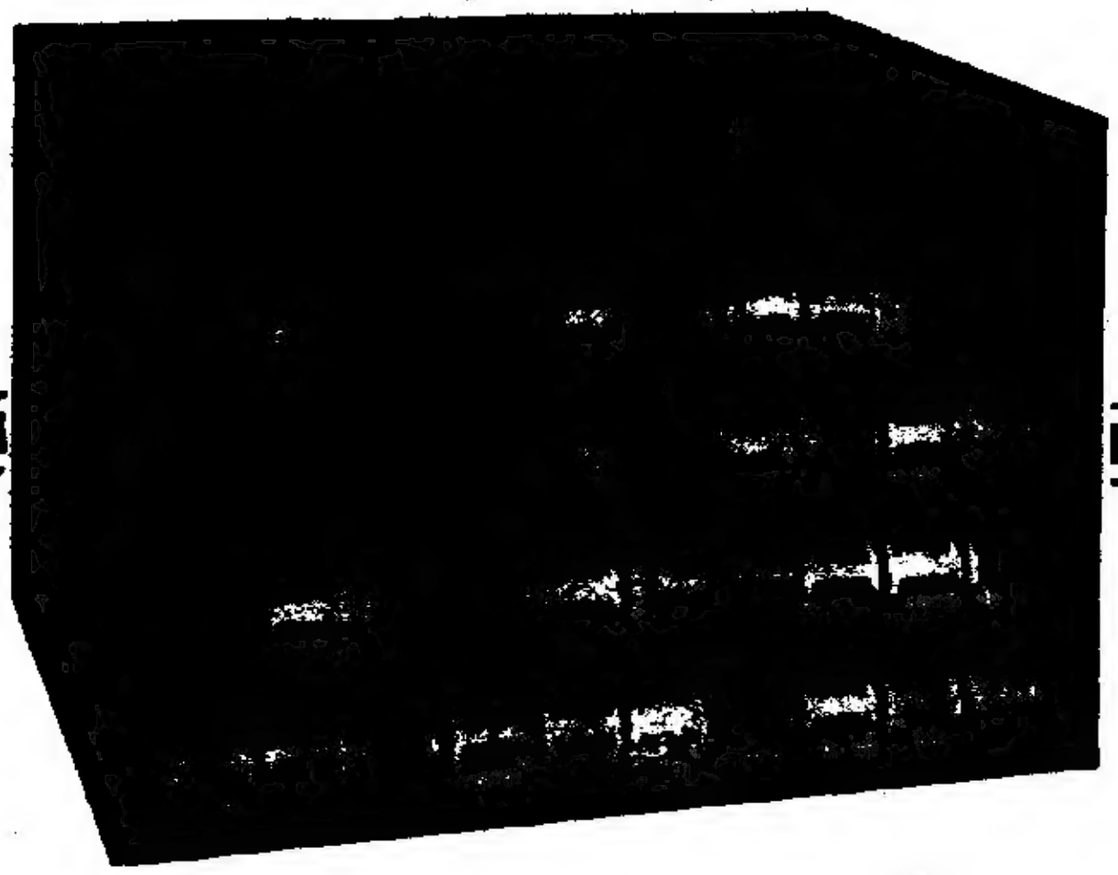

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MISS ESTHER MANISCHEWITZ AND MISS PHANYE RAQUEL MOSES

Chosen as the two most popular Jewish girls at a gala masquerade ball, which marked the culmination of a nationwide contest conducted by the Jewish National Workers' Alliance, Miss Manischewitz and Miss Moses, were rewarded with a trip to the Holy Land, and sailed for Palestine on the Mauretania, April 10th. Miss Manischewitz, who is fifteen years old was born in Palestine, as was her mother and grandmother. She came to the United States, when one year of age and has lived in Cincinnati since that time. She was the youngest contestant in the competition. Miss Moses of Brooklyn, New York, is twenty-two years old and an only child of a fine intelligent family. She was a student at Hunter College. Both winners speak and write Hebrew and both are members of Orthodox families. Miss Manischewitz (right) was crowned as "Princess," and Miss Moses (left), as "Queen Esther."

TEMPLE EMANU EL CONFIRMANTS OF LAST SPRING

First Row, from left to right: Lucile Felsen, Viola Jasby, Maitabel Horowitz. Second Row, Edmund Gordon, Rabbi H. Stern, Sidney Medine, Saul Gold. Photograph by Dosen's Studio

Professor Abraham Flexner of New York has recently received an honorary degree from the medical faculty of the University of Berlin, an honor which is rarely bestowed. Dr. Flexner is highly esteemed in Germany because during the post-war monetary inflation period he took to Berlin a grant from the Rockefeller Foundation to enable medical experts to prepare for tuition posts. Last year he completed a series of Rhodes Memorial lectures at Oxford.

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MOSES AND AARON BEFORE PHARAOH *Courtesy Jewish Advocate*

(Painting by Gustave Dore)

"And Moses and Aaron went in unto Pharaoh, as the Lord had commanded; and Aaron cast down his rod before Pharaoh and his servants, and it became a serpent." (Exodus, Chapter VII., 10)

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HOLY BLOSSOM SYNAGOGUE CONFIRMANTS OF LAST SPRING.

From left to right are: Tobie Frankel, Mark Geldzeiler, Rabbi F. M. Isserman, Sarah H. Rabinowitz, second row: Esther Weintrob, Audrey Mehr, Melba RuthHutner, Beatrice Hutner, Muriel Kusky, Annie Mercus and Katie Dinkin.

(Photograph by Simpson Bros.)

THE SCHUL

By Moses Redmon

This story won first prize of $100.00 in the Short Story Contest recently conducted by "The Jewish Forum" of New York City.

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Jerome Korn, head of an expansive chain grocery establishment, turned in his swivel chair and stared hostilely at the unwelcome Jew in his private sanctum. Why did this unwholesome, unbusinesslike (even unclean, he caught himself thinking) man come to annoy him? After all, this little old-world character with his stubble of grey-black beard, unkempt hair, and spotted, unpressed clothes belonged down on the East Side, at the end of a push cart. How did he get the option on the shipload of sugar, anyway?

Darn it all, who wanted to do business with him anyway? There he stood, turning a dirty hat nervously in his hands, his watery eye beseeching. That was it—why didn't he talk like a man, instead of standing there looking off into space at times, his troubles exuding from him and impinging themselves on you.

"Please, Mr. Korn——"

There was Ruben the salesman from the Domino sugar people, for instance. His appearance was invariably clean, immaculate, pleasant. That was it: Ruben was the second or third generation. He was *American*. It was a pleasure to give a large order for a shipment of sugar to Ruben.

And this man's price was not attractive enough, considering the size of shipment—not much lower than Domino's.

The swivel chair screeched protestingly as the massive Korn swung it around ninety degrees.

"Sorry," he said, his tone freighted with contempt, "but I don't need any sugar at present, Mr. Goldberg."

"Goldstein, please——"

"Well then, Goldstein," indifferently.

The little Jew seemed undecided. Why didn't he turn and leave—like a man.

"The option is over next Monday, Mr. Korn, please. I must sell before then."

Ruben would never have said that. As if it mattered to him if the man never sold his sugar. In desperation, Korn rose and towered over the little man who seemed to shrink and cringe before him.

"Come back Monday, then, if you can't get rid of it elsewhere. You might reconsider your price——"

"Honest, I couldn't sell cheaper."

"Well, come Monday. But I don't promise anything."

The door closed softly behind the unwelcome salesman.

That was that—and good riddance. Monday he would be "out" to the man.

Mr. Korn sat down and figured mentally the probable commission on so large a consignment. Close to two thousand dollars. A lot of money for a seedy little Jew. Goldstein or Goldberg (whatever his name was) could assuredly use the money to better advantage than Ruben. There was probably a pallid toilful wife and a hungry brood of dirty kids. But hang it all, who wanted to do business with a cringing nervous creature who wailed incessantly, "Please, Mr. Korn——"

It wasn't that Jerome Korn wasn't considered a man of sterling

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Jewish qualities by the Jews of the city. One had only to scan the lists of contributors to Zionistic and Jewish charities in the newspapers, to be convinced that Jerome Korn was a prince among philanthropists. He had contributed ten thousand in the last Jewish Appeal drive. Yes, and had given it with an earnest, sincere prayer that the hopes and dreams of his brethren would be realized.

Jerome Korn sat at his desk, absorbed a few moments in condonation of what might be considered rather shabby treatment of one of his own race.

"It isn't that he's a Jew," he convinced himself, "but that he's an old world Jew—that I feel natural antipathy—in business contact———.

"Bah!" He dismissed the matter with finality, and resumed his duties.

Next Thursday, Mr. Korn left the office a half hour before noon. The local Zionist chapter had requested that he be present at their headquarters at two o'clock. If he went about with his lunch and toilet, Korn reflected, with unhasty expedition, there would be sufficient time. Some of the city's most prominent Jews had been approached to join the Committee of reception to a visiting world-renowned Zionistic worker. The day was pleasantly warm and clear. The sun shone in a cloudless pale-blue sky. It had rained the night before, and the air felt dustless and clean.

Arrived at home, Korn ate his lunch and dressed fastidiously, casting occasional glances at the mantel clock. Then he was driven down to the Zionist headquarters, and was greeted by a nervous bespectacled official. A large banner, bearing the word "Official" was draped about his car, and when the other cars were ready in line, the procession to the docks began.

It was gratifying to be driven through the city before the gaping crowds as a preferred official. Korn beamed pleasantly and puffed on his fat cigar.

The Zionist leader was greeted amid warm acclaim. An admirable character, a magnetic personality, he was respected by everyone. At the hall, speeches were made. In the evening there would be a banquet. The day was a happy one for Korn. He beamed and grinned out at the world from behind his cigar smoke.

And, finally, when his immediate services were no longer required, Korn strolled leisurely about the streets, feeling in a holiday mood. A soft panama sat lightly on his head and he felt clean and cool in his immaculate attire. In a vest pocket, three fat cigars nestled to his heart.

Presently, there assailed his nostrils the faint unmistakable odor of crowded pushcarts. Oh well, these were his people; and he smiled pleasantly at them.

Korn reflected that it was long since he had been down on the East Side among the jostling crowds. There were other men, immaculately attired with panamas on their heads and cigars in their pockets, so he did not feel conspicuous.

Somewhere along here was the tenement where he had lived with his father and mother (of blessed memory) and the school he had attended, and the Schul he had accompanied his father to. Yes, somewhere around here—all three—not far from each other.

A religious man his father had been, with uncut beard and unamended religious tenets. And he—Jake who had turned Jerome—was made to wind the t'filling prayerfully around his arm, and be *frum* like his father—and the fathers before him. "Like an invisible chain," Korn thought, "passing through the hearts of all Jews."

"This is a free land, my son," his father had told him over and

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WINNIPEG

over again with, what was to Korn then, inexplicable gravity, "and you must learn to raise your head." Raise his head? From what? Why did his father talk so profoundly. "From what?" he had asked. "My head is raised now, see?" And tears were in his father's eyes as he enunciated very slowly:

"Your head, my son, has been beaten down through the centuries. But now we are free, my son" and his eyes reflected the glow in his heart.

His father had talked more and had explained about the "beatings."—

And as Korn looked about him at the "first generation" Jews, who shambled about with the look of the hunted beast stamped on their faces, and written in the droop of their bodies, his heart welled with pity—pity and understanding.

"As if they were afraid they'd be struck any moment," Korn thought. "What a pity."

And he walked moodily on, forgetful of the waiting limousine and liveried chauffeur, forgetful of the pleasant afternoon which awaited him in the snug velvet confines of his Park Avenue apartment—of the banquet to come and the drive to the Jersey shore resort in the morning. Nothing seemed to matter now but his sublime memories and crystal-clear reflections. His mind felt docile and receptive: and the mood was not unpleasant.

"These little old *schuls* are links in a chain that holds all the Jews in the world together," he brooded.

The neighborhood took on a remote familiarity. He sensed that this was his neighborhood. Somewhere around here was his father's *schul*. As he turned a corner, he recognized it. There it was: dirty yellow-brick with vari-colored chalk marks defacing its old walls as high as childish hands could reach. "Like a mother growing old and watching her children grow up and leave her."

There it was, his father's schul—his schul. It seemed silly to call this old holy building "synagogue."

The front of the schul was unadorned and windowless, because that side of the street faced the east, and the *Aron Hakodesh* was immediately behind that wall. Anyone facing the Torah inside, faced the East.

Korn entered the schul and shut the door softly behind him, though he knew there would be no one to disturb. Softly he moved down the narrow aisle—eastward, toward the Torah. Through the gloom he discerned a shrouded figure before the altar—a lone worshipper in communion with his God.

Korn moved closer. It seemed to him that the holiness in the dim interior of the schul was a tangible thing and it hovered about him and around him, and had for its objective the engrossed man at the altar. It hovered about the man. He seemed to be the focal point of the holiness emanating from the *Aron Hakodesh* from the *menorah* with its unlit candles, from the hard wooden benches and from the very walls themselves.

The man stood motionless, absorbed in the pages of the *sidur* in his hands. About his head and shoulders was draped a worn *talis*. He stood praying silently.

Korn was drawn closer to the holy figure.

He recognized Goldstein

Monday morning, Mr. Jerome Korn, president of an expansive chain grocery establishment, entered his private office, rang for his office boy and directed that the bearded gentleman who had been waiting in the anteroom, be sent to him immediately.

Mr. Goldstein entered, his hat revolving in his nervous hands.

"Yes, Mr. Korn——"

"Sit down, Mr. Goldstein Tell me again about this shipload of sugar"

Mr. Korn reflected how happy the "pallid, toilful wife" and "brood of dirty kids" would be because of the paper he was signing to bind his contract with Mr Goldstein.

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Second Generation

By Julia Malkin

This story won third prize of $25.00 in the Short Story Contest recently conducted by "The Jewish Forum" of New York City.

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If she tilted the mirror a little to catch the light, so, her nose had a really patrician cut, Irma Gamzo decided. Poised on one foot before her dressing-table in the room she shared with Arabelle Baird at Miss Flynn's Finishing School, Irma permitted herself the luxury of a close scrutiny. The deep stillness in the room and a hush over the corridor told her that she was alone. And in this pleasant solitude, Irma stood before her mirror, as young girls will, and surveyed herself.

From below, muffled by heavy doors, came the blended hum of voices singing. The girls were at chapel. Every one, under penalty of punishment. Only she remained away.

Each morning between the ringing of the chapel bell and her first class, Irma had this fifteen minutes to herself. Usually she read her mail. To-day, she disregarded the scented envelope addressed in her mother's careful hand. It could wait. She almost knew what was in it—a gentle complaint that she had not written, and plans for the mid-winter vacation, more elaborate; for Irma had said she was bringing Arabelle home with her. But she neglected even the plaintive consent to the invitation she knew her mother would give. A vague restlessness moved her. She drifted to the window, watched with listless interest the bare branches sway in the wind. Then she came back and stood before the mirror, peering closely at the face which bent to greet her across the littered dressing table.

Her skin was fair and her light brown hair, drawn softly about her oval face, caught the glint of the winter sun. But especially her nose pleased her. Roman, she sometimes called it. It gave distinction to her face. It was her father's distinguished nose, refined to feminine proportions. Not for one instant did she envy Arabelle's, tip-tilted and pert, which be-spoke her ancestry more clearly than did Irma's.

No, she decided, estimating her features one by one, no one would ever single her out as Jewish. Here, at Miss Flynn's she was no different from the rest; in nothing was she set apart. And Irma cherished this sense of equality. In thoughts that were an echo of her father's words, she prided herself for never being taken for Jewish. Subconsciously, she saw to it that her clothes were never strikingly original, that her talk and manner were the same as the other girls'. And she succeeded, eminently.

Except in the matter of chapel.

Every morning when the bell rang and the others trooped down the stairs, a sharp stab within her made Irma feel that she was being cut off from them. She would have gone to chapel, too, if she had not been made to understand, the first day she came to the school, that it wasn't expected of her.

The austere Miss Flynn herself, a tolerant smile parting her New England lips, had said to Irma: "Of course, though we haven't any other girls of your race here, we are glad to welcome you. While

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the school is at morning services, you can spend the time at your own devotions."

Irma had flinched at the thought of being segregated. Now she smiled as she recalled Miss Flynn's suggestion. As if she had any "own devotions." She would willingly have gone to chapel with the rest. After all, she told herself for the thousandth time, it wasn't as if there was somewhere else for her to go. There never had been—not here at school, not at home. Religion did not enter into her life or the lives of her parents. Her father spent his days at the office, and his evenings with business associates or friends, like himself. Her mother's time was devoted to tenderly cherishing her own fragile self. Yet, being left alone like this every morning made Irma feel she didn't belong anywhere.

With a sigh she attempted to thrust off her depression. The stillness was pressing in on her. Taking up her mother's letter she opened it. Perhaps it would cheer her.

"Dear Irma," she read. The words tripped daintily across the page, just as her mother, slim and with a wraithlike beauty, crossed their French drawing room. "I don't think you better bring Arabelle home with you this time. We have company.'

Irma puckered her brow and read further. "Your father's aunt is here. She came from Europe and she's going on to Cousin Fred in Chicago. But she's tired out from the trip and we have to keep her for a week or so. Papa says you can go to Atlantic City if you want to, and Arabelle can come for Easter vacation." At the end of the letter, in words cramped to fit her mood, Mrs. Gamzo had added a plaint. "I had to buy her all the dishes and she cooks for her-self."

In that line Irma read of the life her mother was being subjected to. She smiled as she thought of them together—her mother, modern, delicate, yet with the ill-humor of a person always looking out for her health. And this great-aunt whose name she did not know and whom she could not even picture.

And what would her father say? He'd hate to give up the holiday fun. It was he who had urged her to bring Arabelle home. But most of all he wouldn't want anybody around belonging to him who came from Europe. He was so proud of the fact that he had been born in America. He was constantly reminding Irma that she was a "second generation American."

"He'll want to go to Atlantic City with me," she mused, "but Mamma won't let him. And he won't dare have any of his friends up to the house."

Of course she would have to give Arabelle some excuse. "What would she think of me," Irma asked herself, "if she saw our Jewish relative?"

Late Friday afternoon Irma reached New York for the holidays. She did not expect to be met at the station. The Gamzos had developed an independence, a sort of defiance against the knowledge of how very much, in their circumscribed lives, they meant to each other. She took a cab, supervised the stowing of her luggage, and gave the driver the address of the pretentious apartment house which held her home in its hive.

Nor was she surprised that her mother was not there to greet her. By such superb casualness did they affect a certain importance to their movements. The maid opened the door, the chauffeur-butler being out driving the car.

With a childish gaiety, Irma ran into the hallway, into the arms of her home. After all, it was good to be here. She ran through the rooms, pulling at her gloves as she went, into her own room and out again, along the back hallway to the kitchen. There she thrust open the door and stood, transfixed, on the threshhold. "The re-

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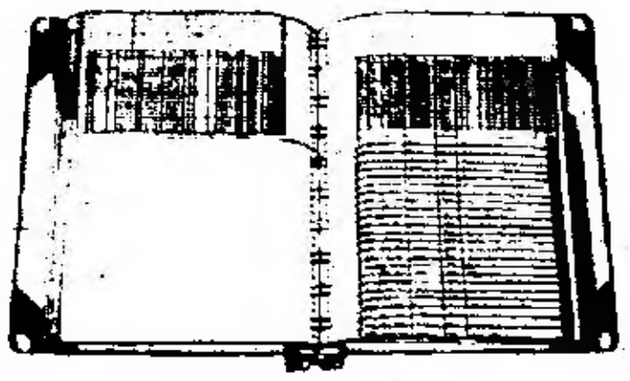

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lative;" her mind clicked, "the greataunt."

At the porcelain-topped kitchen table, drinking tea from a glass, a finger shielding the spoon, sat a woman, small, square, and of an infinite age. On the stove behind her, a new tea kettle purred over a low flame. The woman gazed at Irma over the top of the glass, finished her sip, and set it down. For a moment they did not move, young eyes gazing into old, suspended in the space between them. Then the old woman rose, hardly increasing her height by her upright position, and came forward slowly. She said something which Irma did not understand and then she called her by name, though it sounded more like "Emma."

Irma put her lips to the leathery hardness of the cheek the old woman presented to be kissed.

A ripple of amusement passed down the young girl's spine as she noted the stitched part in her great-aunt's wig. What if she had brought Arabelle home? Arabelle would have tittered at the old woman's solemnity, her floor-length skirt, her wig. And it must be Yiddish she was speaking. Arabelle would have told all the girls and they would have thought her different. When she brought Arabelle home she wanted to show her how exactly like everybody else she and her parents lived.

While they stood uncertainly facing each other, the young girl with these thoughts tripping through her head, and the old woman surveying Irma from head to toe, Mrs. Gamzo arrived in a flurry of excitement, vexation written on her pretty, unlined face.

"There's no use," her thin voice was now shrill, "there's no use," Irma's mother said, turning ineffectually about the kitchen as she shrugged out of her wraps. "There's not a cook to be had. It's the holiday season and they're all taken. Besides, *she'll* send them on their way before they have time to get their coats off. We've had three, three mind you, in less than a week. No, I didn't write you Cook left the very day *she* came, snatching pots out of her hands, spilling out the dinner. I spared you that, my dear. What I've gone through in the past week, Palm Beach or Atlantic City will never make up to me."

The avalanche of words fell around her, poured over her, yet the old woman moved about the kitchen imperturbed, rinsed her glass and saucer, set the kettle off the flame. Irma let her mother out of the kitchen.

"My dear," Mrs. Gamzo continued her tirade, following Irma through the rooms, "I could just weep. We haven't had meat since *she's* here and she insists upon cooking for us, though she makes her own things in a separate pot. She doesn't say a word, but her arms are so strong. She takes the pots out of the girl's hands. Your father thinks it's a good joke, but he does'nt have to be here all day. If you go to Atlantic City and leave me here alone, I'll die."

Irma comforted her mother. It would be an uncomfortable vacation for her, but she would not desert the despairing Mrs. Gamzo.

That night for dinner Irma ate of strange foods, things prepared as she had never tasted before. And her greataunt served them, silently bringing in the dishes, disdaining the maid's proffered help. The butler she rode out of the kitchen with an upraised, threatening arm.

On the window till in the kitchen, two candles were lit. Irma inspected them curiously, the old woman hovering at her elbow, murmuring. "Shabbas, Shabbas."

Her father, too, was uncomfortable in the strange quietude of their dining room. Usually, when she was home from school, more than one guest sat down to meals with them. Though he declared he didn't know the names of the dishes set before him, he ate them, Irma noticed, with a rare relish.

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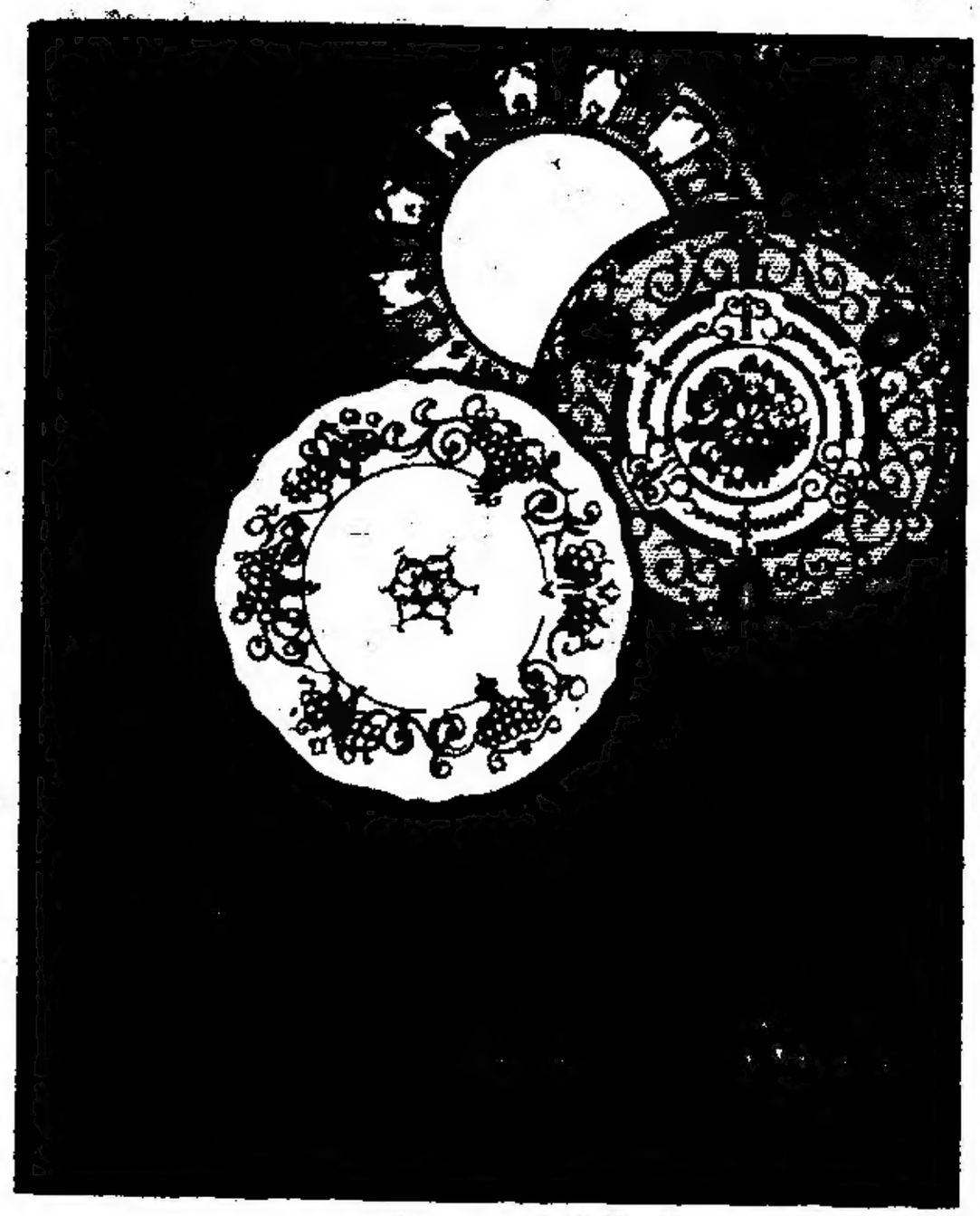

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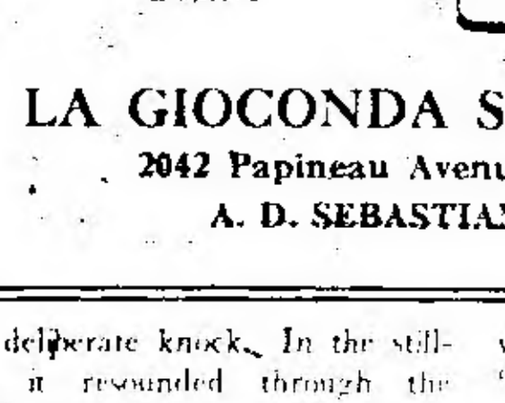

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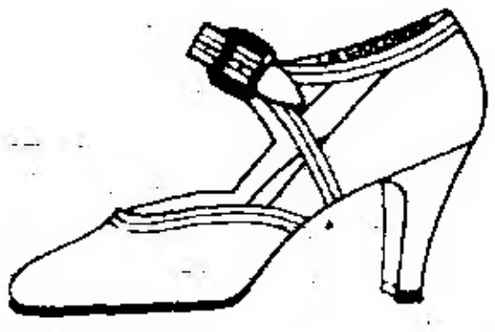

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After dinner, she followed her parents into the drawing room, seating herself at the piano. No sooner had she struck the first chord than her greataunt appeared at the door. With a ruthless sweep, she pushed the young girl's hands from the keys and, fumbling, closed the piano.

Irma gazed on the old woman in amazement. A fire, anger-deep and strong, flashed from her great-aunt's eyes as she murmured, "Shabbas, Shabbas," and departed again for the kitchen.

"Oh, no, my dear Irma," her mother choked in exasperation. "Didn't you know you're not to play on the Sabbath? Not while your father's aunt is here. And you're not to write and you can't go out to the theatre, either. All these things have already been set forth to me. You can just sit there and look at me until you're sleepy and then go to bed."

"Well, Beatrice," Irma's father spoke from behind his paper, "I'd rather look at you than listen to you."

"You'd better put out that cigar before she comes in again, that's all I've got to say."

Henry Gamzo grumbled. "Oh, I can't get along without my after-dinner cigar, Beatrice. Don't be foolish." But before he finished his puff, his aunt came into the drawing room. Hastily, surreptitiously, he pressed out the glowing cigar.

The guest found herself a chair in a corner and sank into it, her eyes drooping with fatigue. No one could find anything to say to her which she could understand, so they sat there, in silence—Irma, her parents and the nodding old woman, who, for the time, ruled them.

Irma gazed on her with curiosity—a breath from another world. But, she decided, she wouldn't be sorry when her great-aunt would again be on her way. Irma didn't want to be inhibited all the time. At school some of the girls were held back from doing certain things and eating certain foods on holidays because of their religion. What a relief, she thought, to be like her parents and herself—with nothing to hamper you. Her father's aunt seemed to be guided by her religion, in every movement.

When, finally, from sheer boredom, Irma went to bed, her mother called after her. "You can sleep all day tomorrow, Irma. You won't be allowed to do anything else."

* * *

Irma awoke with a start. Surely it was not morning already. She had hardly fallen asleep. But the pale winter sun tinted the window shade and a mist hung in her room. It was early. Something had awakened her. Half asleep she crept out of bed and stood, puzzled, on the carpet.

A knock at her door. A careful, deliberate knock. In the stillness it resounded through the sleeping household. Quickly, Irma ran to the door and opened it.

On the threshhold stood her great-aunt, dressed for the street, a shawl thrown over her head. She said something to Irma which sounded like a command; it was almost the word "Come."

Under the spell of the old woman's piercing eyes, Irma dressed herself, put on her coat and hat, and followed her great-aunt down the long hallway. Together, they slipped out of the apartment. Irma started toward the elevator, but the old woman shook off the girl's hand and turned toward the stairway. They wound down the countless flights of stairs, the purpose in the old woman's steps leading Irma on.

Outside the building the woman turned to Irma. A pleading look came into her face. In perplexity Irma looked about the deserted street, seeking someone, an interpreter. Only a doorman shaking out rugs at a neighboring apartment house, was in sight. Then the old woman spoke, many words of which Irma could not gleam their meaning until the last, a word which came to her she did not know from where, as she knew no Yiddish. The old woman said "Shool." Aided by vigorous gestures she conveyed a request to be taken to a "shool," a synagogue.

Irma had no idea where there was a synagogue in the neighborhood. For all she knew she had passed one many times, coming and going to her house. Taking her great-aunt's arm, she decided to walk east. She thought of calling a cab, but remembered the winding climb downstairs and knew better.

It was the old woman whose sight proved keenest. Peering closely through the early morning haze, she picked out a building, set deep in a cleft between two buildings, just as her eyes were sunk deep in their sockets.

Measuring her steps to her great-aunt's, Irma followed her up to the synagogue and through the door. She thought of remaining outside, but the feeling of confidence her aunt had placed in her made her believe she was needed. After all, the old woman was in a strange city, a strange country, too.

The door closed behind them and they were in the gloomy vestibule alone. From behind closed doors came a sonorous mumbling. To the left, narrow, dark steps were barely discernible. Up these steps Irma and her great-aunt climbed. At the top, a turn brought them to a small gallery stretched across the back of the synagogue.

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There were two old women crouched on a bench, heads bent, low over a prayer-book. Irma hid herself in a corner, while her great-aunt took her place on the bench and spread a book open before her.

Over the railing of the gallery Irma gazed down into the synagogue. A group of men, stoop-shoulders enveloped in shawls, gathered close to the front, rows of empty pews yawning behind them. Ringing notes rose to the high little gallery, then fell away into a bass mumbling. One, on the dais, his back to the little group, swayed in deep rhythm, his voice low when he prayed alone and swelling high when it was buoyed up by the others.

With the novelty of this scene written on her mind, Irma turned to her great-aunt, swaying, too, on her bench.

The old woman was weeping, great tears rolling down the parchment-like cheeks. Weeping and swaying, without turning the leaves of her prayer book.

At first perplexity filled the girl. At what was her great-aunt weeping? And then, by some sixth sense, Irma knew that the old woman was weeping for her, for her father and mother.

She turned from the bitter sight and gazed again about the synagogue, but not with the casual curiosity of her first glance. The men praying, the rabbi's solemn figure, the gloom of the great, cavernous synagogue which could not be dispelled by the flickering candles.

She became conscious of it all in a new way. It entered into her being, was part of her. There was a stirring within her, such as she had never felt before. Exaltation filled her, flowing in on the rise and fall of the men's prayers, mingled with the deep sobs of her great-aunt. She wanted to bend forward and comfort the weeping woman, but she could not stir. Something was happening to her, something more important than anything before. It was like being born.

When again she could think, she remembered school. When the girls had gone to chapel she felt cut off. Then, she thought it was being cut off from them that she minded. But it was because she knew she didn't belong anywhere, she wasn't part of anything but her own small life. She was sure of that now, now that she had had this great experience, this feeling that she had been brought into something, something exalted, something spiritual.

Oh, why didn't she know this before? Why hadn't she been told of this? But now she knew. She would tell her father, she would tell her mother. Together, they would come to feel kinship with these people who prayed in the synagogue, to the two old women on the bench, to her own great-aunt of whom she and her parents had been ashamed, whose religion irked them.

Sinking beside the old woman, Irma spoke softly, gently. "Don't cry," she pleaded, "don't cry."

Although the old woman could only understand the tender gesture, her sobs ceased, she dried her eyes with the back of her hand and again opened her prayer-book.

Irma drew close to her and, peering over the edge of the book, tried to follow the prayer.

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By Bella Novick

This story won second prize of $50.00 in the Short Story Contest recently conducted by "The Jewish Forum" of New York City.

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The old woman lay on the white bed, her wrinkled lids closed over her faded eyes, her dry lips quivering. The Sabbath! And beyond her door there came the strident sound of the piano, the splash of water on the floor, the smells of food being cooked—on the Sabbath!

Each fresh violation of the Holy Day made Tserel Bernstein wince anew. To have to lie there helpless and listen to her daughter and grandchildren desecrating the Lord's sacred day! What if she should die on the Sabbath, her old ears hearing at the end these forbidden sounds? A shudder went through her old frame. Quiveringly she pulled herself up and with bowed head she prayed fervently to be spared such a fate.

"Take me away any day, oh Lord, but not on the Sabbath. Let me not leave this house with the sins of my offspring ringing in my ears."

It wasn't that she had been entirely ignorant of her daughter's mode of life. Two years ago, ever since her husband passed away. Tserel Bernstein had at three score and twelve, left her own roof and come to live with her second daughter; for her other children had wandered off to California and Chicago. From the first she had tried to close her pained eyes to many things, she had no "right" to interfere with. Always on Saturdays she had run away to spend the day between synagogue and her old friend Hava's home. Only today, shutting herself in her own room with her candles, her *halah*, her kosher dishes and her holy books—all these did not safeguard the sacredness of her Sabbath, Acts of violation penetrated to her hiding place, searing her very soul. What had she done to deserve this? All her life she had tried so hard to teach her children the precepts of Judaism, had lived herself in the beauty of her undying faith—, and *now*—

The thud of a hammer made her shudder. Her daughter hanging curtains today. Her old heart contracted with each thud. Why had she lived for this? Why had she not been taken away with Haim and breathed her last in her own home? In her misery Tserel Bernstein stirred. She turned her racked head to the wall, if possible, to shut off the sounds that gave her pain. She tried to tear her mind away from the things about her and seek refuge in memories of other days when her children were still at one with her, revering the religion of their fathers. Ah—those days. A tremulous smile hovered over her drooping lips.

"Grandma!" Tserel Bernstein was startled out of her revery. Her seven-year old granddaughter was in the room.

"Grandma," said the child, "look at the embroidery I'm making."

Embroidery . . . on the Sabbath! "Oh God mine," the old woman moaned. Her faded eyes smarted with unshed tears. There was a lump in her throat.

"Grandma, mama said if you don't feel better we can't go to the country tomorrow."

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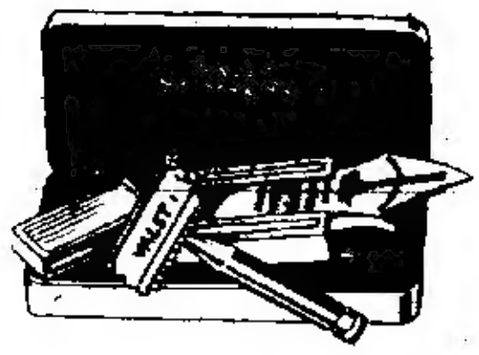

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held high, again queen of her kitchen. Her creased face beamed as she piled her supplies on the table and started the ritual of cooking. With what eagerness her knotted hands busied themselves among her pots and pans, with what relish she kneaded the dough for the baking. *Gefilte fish, halah, kongle.*

An hour before sun-down she was through. She was flushed and a little dizzy from her efforts—but oh, so happy. The whole house breathed a holiday air and seemed to embrace her as she stood before the dining table attired in her best blouse and whitest kerchief. And her candle-sticks! How proudly they stood on the white tablecloth proclaiming the Lord's day. Her old heart filled. Gently she rocked before her *licht benchen*, her gratitude pouring over.

When she sat down alone at the table her eyes gazed wistfully at the empty chairs which she tried to people with her children and husband. Once she even said aloud, "Haim, be careful of the bones," just to pretend that somebody else was there. On and on she lingered, not wanting to rise until she found herself nodding and had to trundle off.

Quietly she slipped into bed just as she used to when she didn't want to wake Haim. The room swam round her, but even that was a pleasant sensation. It was so good, so good—her undesecrated Sabbath. She smiled as her thoughts melted into her dreams.

Saturday! Even before she was awake she felt its peace swimming up to greet her. Leisurely she lifted her wrinkled lids. Peace . . . to lie there and feel it seeping into her being. . .

For the first time in two years she didn't have to get up in a panic and run away to the synagogue. The holy day was here—in this room, this house where she could pay homage to the Almighty.

Carefully she dressed, putting on her best dress of black tafetta. Why not? This was *her* day. It stretched before her in all its glory.

When she prayed it was a welling up of her spirit, her voice rich with an unaccustomed resonance, her words bubbling out like a dancing brook. Heavenward, heavenward, rose her chant, an exultant paean, all her strength rushing out to praise the Lord.

Thus immersed in her Thanksgiving, she did not hear the bell ring nor the door open. On she chanted while her daughter stood there amazed and awed. As the young woman gazed upon the old one, a strange look illumined her countenance.

"Mama," she said gently.

[illegible] contrary. . . If they [illegible] and leave her. [illegible] couldn't [illegible] thought it a [illegible] old woman. [illegible] she would [illegible] Sabbath [illegible] Or [illegible] [illegible] [illegible]

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Tserel Bernstein turned. At the sight of her daughter she blanched and the holy book almost fell from her withered hands. They had come back to desecrate her Sabbath! She stifled a sight deep down within her body. Her strength seemed to filter out. Ages crept upon the old woman standing there, her head bent, shoulders hunched. Suddenly she knew she had to flee. She must get away before the acts of violation started!

"I—have to go—to the *shul*-zogue," she stammered.

But a great light of understanding gripped the younger woman.

"Mama," she said gently, "don't run away."

"I must," the old woman faltered, "I—must."

"Mama, I was worried about you. I came home a day before I expected, and I find the house so beautiful! The holiday mood—just as it used to be."

Tserel Bernstein gazed wonderingly at her daughter. These words—was it possible—was her child understanding at last?

"Mama, stay here. I won't do anything to violate this day. I won't even cook for the children—"

"I cooked yesterday—for everybody," her voice shook with eagerness.

The old woman's heart leaped. "A *shabbesdike* meal!" her daughter cried. "Oh how lovely, mama! Come, let's serve it. Jake and the children will be here in a minute. We'll celebrate just as we used to!"

Tserel Bernstein could scarcely believe it. Was it really true? She was tremulous with excitement as she peeked in from the kitchen where she was getting the things. Yes! They were waiting for her—the family, waiting for the *Shabbesdike* meal she had prepared.

"Oh," she heard the children cry, "how nice the candles look! And the tablecloth! And everything!"

Breathless she brought them the food.

"What good fish and *halah*!" they smacked their lips.

Her grandchildren eating of her food, radiating a light which made her turn from one star-like face to another. They beamed at her and she beamed back nodding, afraid to say too much.

"And how," she could not refrain from asking, "do you like the *kooglе*?"

"Swell, grandma!"

"Melts in the mouth," from her son-in-law.

"You're still the same perfect cook, mama!"

With a sigh she leaned back. Ripples of gratitude seeped into her soul. Her daughter's family round the table, observing the Sabbath. If it would only *last*—only *last*. How could she tell? What if this was only a novelty to them? What if, after today, her daughter went *back* . . . ? the thought almost made the old woman stop breathing.

"Mama, will we have this *every* Saturday?" a child asked.

Tserel Bernstein lifted her faded eyes yearning up at her daughter.

"Yes, every Saturday!" was the prompt reply.

"And will you light candles just like grandma?"

"Yes, *yes*!"

"And won't we do any work—not even practice the piano?"

"No. Saturday is a holy day. You are Jewish children. You will go to *cheder* and learn all about your religion."

The old woman's heart leaped with joy. *Her* brood at last. Now they were truly of her and she of them. Her whole being vibrated with joy. At last! Her remaining days would be so happy . . . so happy. Blessed be the Almighty!

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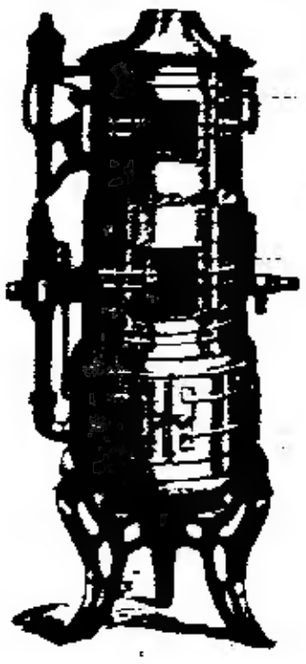

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The Growth of the Poet

Edward is a poet if he is anything. I knew it the night I laid eyes on him, three or four years ago. At that time he didn't know what he was, only had intimations. He painted fair to middling. He wrote awkwardly, but there was something in it, not at all like the slick varnish of the money makers. When he acted there was still something amateurish, yet he had the spark without which the state is dull. He still had Chicago in his throat. For a time he set up a puppet show in a Grove Street basement, modeled his own figures in papier mache, wrote his plays, spoke them and manipulated the dolls.

"When the puppet comes alive you can feel the little heart beating in the palm of your hand," he told me, dark eyes alight.

He was a poet and he was very young. Still is for all that. And church mice were mammonites compared with him and Thema. What a darling she was! They lived in their bare-floored room above MacDougal Street and were too poor to have lights. Night times when he could not read to her he would pull up the blinds, and use the street light to make shadows on the white plaster wall, creating characters with his nimble, clever hands and acting out little comedies for Thema.

And in time there was Naomi, who was like Thema, only very much smaller and redder.

They were not like the first act of Andreyev's "Life of Man," they were that first act. . . And I often wondered what the second and third acts would be. How marvelously devious those old roots of Palestine and Greece had been to stray half-way around the planet and then in Chicago unite these new sprigs on the old vine. . .

Yet something invisible was at work. A year ago when the world began to warm her shins in the spring sun, Edward and Thema packed up Naomi, four books, a battered suitcase and a mandolin, and sailed steerage for Athens. And in June came this letter:

"I'm in Palestine living in a chutza, a communal colony of Jewish land workers. My first week I hacked weeds away from banana plants and ate cucumbers. My second week I am in the hospital. In a couple of days I'll be out again, hacking and sweating and eating cucumbers and grubbing Hebrew. I'm alone. Thema is in Greece. I can't decide whether to try to Hebraize her or not. Since Greece couldn't Hellenize me, I'm afraid Palestine wouldn't do much for her pagan soul. In Greece I was a Hebrew, I weltered in the drizzle of my gloom-breeding nature. I haunt myself with my own ghosts. . . . I came to work, because I thought if I work with my hands perhaps I'll learn to work with my mind. I guess I'll stay long enough to get Hebrew and some understanding of this life, then back to the States to puzzle the same puzzles and know they're not worth puzzling over. . . Write to me a letter in this wilderness is a sacred thing."

The pendulum of the post swings slowly at this distance and it was along toward fall when the next came to my mailbox:

"I haven't written for so long, it seems to me I even haven't spoken for so long, that language comes strange. Your letter touched a spring. If I can only let out a little of the loneliness and unrest of these long days and nights that stretch out monotonously like Middle West prairie land—from Adam and Eve, the first chutza, to

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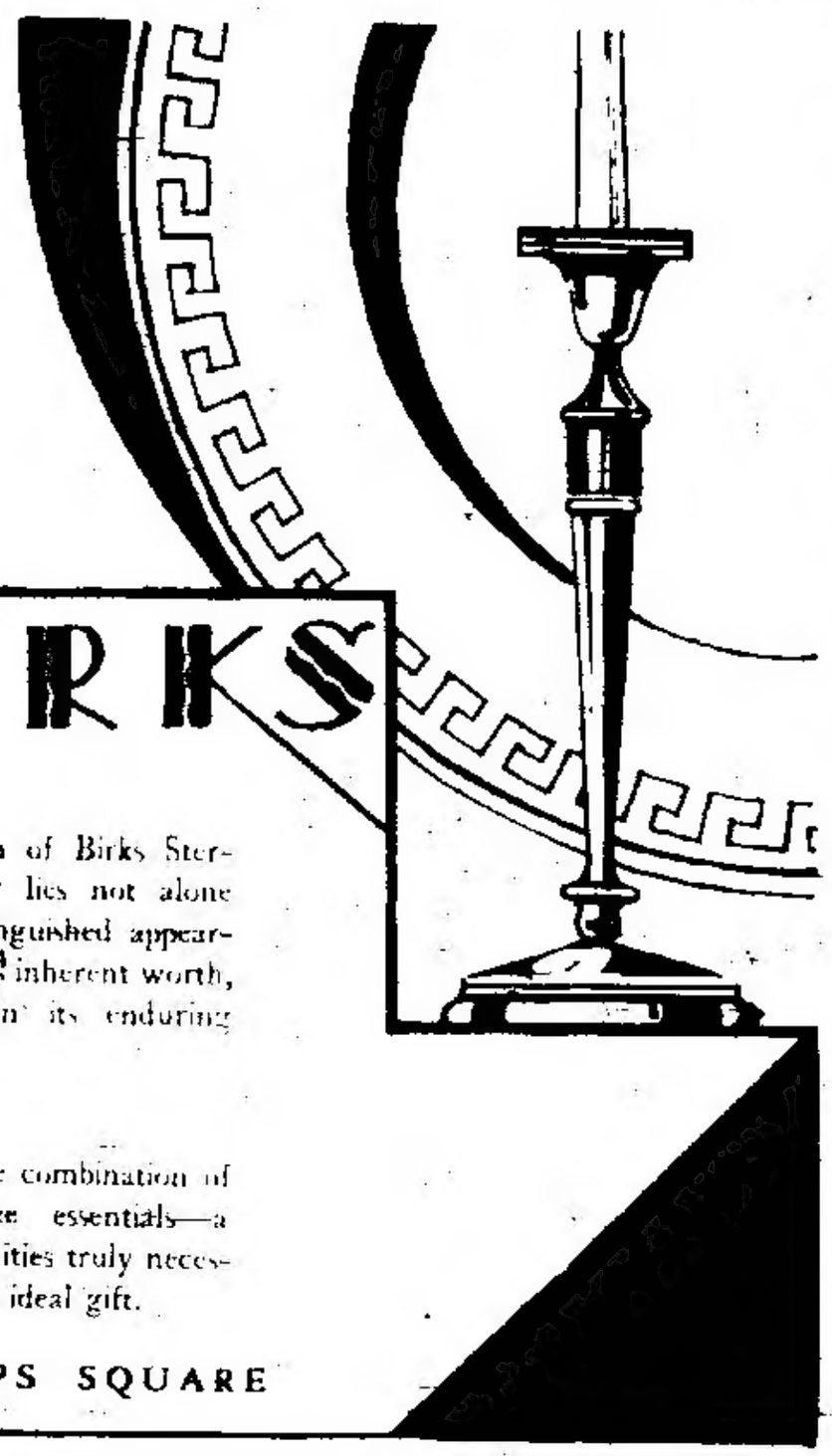

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PHILLIPS SQUARE

SILVER

the coming of the Messiah. I haven't had a letter from Thema for over a month, and three weeks ago I had a strong premonition of something wrong with Naomi. So I am holding on tooth and nail, in a bad way, impatient as hell to get away from here and yet ashamed to leave without completing something, without a good understanding of the language and the life.

"I want to be back in New York and I don't know why. I don't know what I will do when I get there. My muscles are hardening here, but I can't give myself to the life because I'm tormented by what I haven't finished, haven't begun. I should have stayed in New York until I worked myself in place.

"Last night was exciting. After the evening meal I forced myself back to the barracks, to fasten myself down to study and escape depression. But lamplight when there is a big yellow moon blowing cold ringlets over the hill doesn't work. I started to wander. . . A ring of comrades were gathered in the shadow of the stalls. I hurried up to see what was the matter. A foaling mare was lying in the middle of the ring. Every once in a while she heaved. . . After a while the foal was born and they laid him at the mother's head. So sleek and beautiful and wide awake a creature with long thin legs which he couldn't quite yet manage. . . During the whole time I had been nervous and disturbed and now I was profoundly relieved. . . I wanted with all my wanting power to know how to paint so that I could do that group around the mare. The mother stretched in the middle, worn out, licking her sleek little son clean, he jerking at new sensations, scrambling to get to his feet, poking at his long head under her neck, the yellow lantern light scattering a somehow solemn holy light on the chattering, laughing people, released from their nervousness, leaning toward the animals, the shadow and smell of the stalls that the scene is backed against and the wide night and moonlight that stretches away from it and isolates it. . . Write to me, and if you know any charms, send them to me."

Of course there were no charms for this young man, not in New York. Whether he found them on home soil you may judge for yourself, for just now the steamer has brought this different voice from Jerusalem:

"Your letter brought New York to me again. That is, it didn't bring New York to me but the half a dozen people who were New York for me. What a tremendous city! And yet when I think of it I don't see the floods of people washing the bases of steep skyscrapers. I see the few people with whom my life was somehow interwound. I see an evening at my house or a day at the hospital or a night at a rehearsal or perhaps a ferry boat ride to Staten Island.

"My mind is, after all, a kind of apparatus for simplifying things. It cannot comprehend very complicated phenomena. Perhaps that is why I will eventually choose to make my home here in Palestine. The life here is easier for me to grasp. It's quite simple. There are fewer things to distract me. I'm not likely to want to go on the stage. I don't want to live in the city here, so I must go on the land. And as simply as that I can solve a problem which in New York would drag to endless labyrinthine thought. Yes, I think of going on the land here and so arranging my life that I can spend a part of each year in Europe.

"I think, in addition, of translating the new Hebrew literature, which I hope will supply me with what money my vegetables fail to make up toward my Utopia. There is some very good stuff being written in Hebrew. I love the language and in a few months, I think, I will begin to really have a hold on it.

"Thema is gone back to Greece, where she is working on her weaving. She must be doing some lovely work. Nevertheless, she is unhappy, and that is too bad, for you know how talented she is in happiness. She needs so little to sing. She needs only to be allowed to give. Well, I hope it will be all right with her. Perhaps when I have settled here she will come back to Palestine.

"Did I write you that I am the guide to the Hebrew University on Mount Scopus? I accepted the job for about three months through the Passover tourist season. And so from morning until evening I am suspended between the view of the City of Jerusalem and the yellow hills of Judah that drop precipitately into the Dead Sea. At evening I walk down to Jerusalem by way of a donkey path. Usually about the same time an Arab boy is leading a flock of goats to the city and he is piping on two reed pipes. One pipe lows a long drawn

Continued on page 120

Business Sentiment

(Continued from page 28)

Some of the club members will be here shortly to help me. If you want you can wait inside until the people come."

Seeing the children, Stein's eyes lit up.

"No. I'll stay outside and give the kids a good time."

With a friendly, engaging smile Stein approached them. Inside of five minutes he knew the first name, and nick-name, of almost every child in the group.

"The matron does not allow us to eat candy between meals," gravely explained a pretty, curly-haired, six-year-old girl, as he was passing around chocolates.

Stein raised his hands in mock astonishment.

"Is that so? Now what do you know about that! Well, kids, Fannie says you mustn't have any candy."

A chorus of "tattle tale" and "aw gee whiz" rang out. Fanny bravely stood her ground, but as the protests became stronger she burst into tears.

"Anyhow," she sobbed, "we musn't eat any. It's wrong." She tossed her head defiantly.

"Now, now, it is not lady-like for a little girl to cry," Stein said as he took her upon his knee and wiped her eyes with his handkerchief. Picking out a delicious, tempting cherry chocolate, he placed it firmly between her teeth, and in a moment she was laughing through her tears.

With child-like innocence she clung to him as he joked and fooled with her. A delightful feeling went through him as he felt her soft, clinging arms around his neck.

With gusts of laughter and cries, the children played with Stein. He too became a child again. The children chased him, and he pursued them. However, he took a great liking to the pretty little child, Fannie, and with her small, sticky fist in his large awkward hand, she romped about with him.

Soon a steady stream of automobiles, belonging to the members of the Brookline Charity Association, were parked in front of the Home. Evidently the feminine members had ensnared their husbands in coming along, for otherwise the latter would have remained at home playing pinochle with their neighbors, as they usually did on Sundays.

These men, who knew Stein in the business world or in social circles, were highly amused in watching him frolic about.

"Say, Sam," they called out, "are you in your second childhood as early as all this?"

Stein grinned broadly.

"Just having some fun with the kids," he explained, balancing Fannie hazardously on his shoulder, while she was shrieking with delight.

During the following hours, Stein devoted himself entirely to the little girl. Breathless with excitement and childish glee, she joyously responded to his warm friendliness. She awakened within him a feeling which had heretofore been passive and alien to him. Every time he picked up her plump body, felt her chubby face against his, he experienced a delicious thrill. His attachment to the child became stronger and stronger as time went by.

A sudden thought came to Stein. A new eager light appeared in his eyes. He lit a cigar, his hands shaking ever so slightly. Looking tenderly down upon the child, he said, "How would you like to come and live with my wife and me?"

The child's clear brown eyes opened wide.

"You mean," she asked dubiously, "for me to leave the Home?"

"Yes, Wouldn't you want to?"

"But Miss Wilkins, our matron, would not let me," she said with her childish reasoning.

"Yes, she will, Fannie dear. I shall arrange that."

As the significance of Stein's words became clear to the child, she clapped her hands together gleefully.

"Will my father also be able to come?" she asked.

Stein's heart sank within him.

"You—you have a father?" he faltered.

"Yes. Didn't you know? He promised to come to the party, so he will be here soon."

Stein's head was in a turmoil. While the child prattled on, he was seeing his rosy dreams fading. He had set his heart upon the child; he must have her at any cost. Yes, at any cost would he have her to brighten up his home, to feel again her chubby arms, to hear her merry cries and laughter. At any price!

Slowly he walked towards his car, and his face was grave, serious. The obsequious chauffeur held the door of the limousine open, and Stein seated himself with Fannie.

"Christopher," he said addressing the chauffeur, "go tell Mrs. Stein that I want to see her."

"Are we going for a ride?" the child asked, her face lighting up.

"Yes, dear."

A strange sight met Sarah's eyes, as she entered the car. Seated on her husband's lap was a pretty little girl with a round, oval face, brown eyes and long black curls.

"There is something important I want to speak to you about," Stein said to his wife. "We can't very well discuss it here because of the crowd and the noise, so we'll take a short ride."

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With these words he gave Christopher some instructions, and Sarah seated herself, her face bearing a look of perplexity.

The car purred softly over the narrow, rough country-roads. But Stein and his wife were blind to the peaceful, rural scenery. A lump pressed in her throat, when she began to divine instinctively what her husband intended to say.

Stein found it hard to begin. His face was flushed embarrassedly, and he wiped the nervous perspiration from his forehead.

"Sarah, I have taken a strong liking to this child, and er—er—" He wet his lips and swallowed hard.

"Yes," she encouraged him. Her voice, however, sounded strangely.

"Well, I was thinking that perhaps we might adopt her." His countenance was flaming red.

Tears welled in Sarah's eyes. Oh, how many times she had secretly hoped to adopt a child! She had refrained from bringing up the subject to her husband because he had never mentioned it.

In answer, Sarah took little Fannie upon her lap, and kissed her. Stein vigorously blew his nose, and in a husky voice ordered the chauffeur to return to the Home. The child was bewildered. She could not understand why this tall, beautiful lady should be weeping, nor why the kind gentleman should have his large silk handkerchief at his face, and hold so tightly the lady's hand.

In an incredible short time, it seemed, the limousine gracefully glided into the driveway. Both Stein and his wife had by this time composed themselves.

"I will speak to Mr. Fine, the superintendent, about the necessary steps for adoption," Sarah was saying.

"Yes. The sooner the better. I understand the child's father is still living and that he will be here for the party. But I don't think we shall have any trouble. I will pay him handsomely for letting us have Fannie."

Sarah's face clouded.

"He may object very strongly, Samuel."

"Oh no! He will realize that it will be for the child's own good. Staying with us, Fannie will live an entirely different life than at the Home here. In fact, he ought to be quite thankful, especially when we arrange the financial part of it. You just leave that to me. I know how to handle it when it comes to money." Stein grinned.

"Well, if he's proud and sensitive—" Her words were suddenly interrupted by a cry from Fannie, who had remained quiet all this time.

"Daddy, daddy!" She flung herself into the arms of an approaching individual. After a number of hugs and kisses the child literally dragged her father by the hand to Mr. and Mrs. Stein.

A look of astonishment came over the face of Stein and his wife as they recognized Fannie's father. The latter was a thin, short, undersized man. His countenance had a yellowish sickly color, and his gaunt eyes were sunk deeply in his face. With his stooped shoulders he presented a broken, tottering figure.

It was Sarah who spoke first.

"Why, Jacob Katz!" she exclaimed. "You've never told me that you had a daughter in a Home."

"It was nothing to brag about, Madame," he answered, flushing deeply.

Stein turned to his wife in surprise.

"You know Katz?"

"I have aided him often in my charity work. The unfortunate man is quite poor. Apparently you know him also?"

"Yes. He's worked for me during the last seventeen years as a presser."

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"What?" She looked at him aghast.

"Yes. I hired him shortly after I went into business for myself," he explained.

"It's impossible!" she insisted. "That man lives in terrible destitution!"

"What has that got to do with me?" he said rather sharply, as Sarah looked at him accusingly.

"But, Samuel, do you realize the awful poverty he lives in?"

"This talk is nonsense," he replied irritably. "A business man doesn't look into the personal affairs of his employees. If they don't find my salaries satisfactory, they can seek employment elsewhere. I pay my employees by the amount of work they do. Naturally, the more work, the more pay; the less work, the less pay. Of course, Katz is a good worker, but he isn't very strong, therefore his salary is small."

As Sarah was about to reply, Katz interrupted.

"It is unnecessary for me to listen to all this," he said, leading Fannie away. His face was scarlet with mortification, and he hung his head low.

"Hold on a moment, Katz," Stein called. We have something important to speak to you about."

"Well?"

"We want to adopt your little girl, Fannie."

Katz recoiled as though he had received a blow.

"What?"

"Yes, indeed," Sarah broke in kindly. "We shall give your daughter a real home, as if she were our own child. We have taken a strong fancy to her."

The poor man seemed unable to collect his wits. He glanced pathetically from one face to the other, to see if they were making sport of him.

"I'm sure there are no objections," Stein said in his brisk, cold, business-like manner, which he used when speaking to his employees.

"Take my Fannie away from me!"

Sarah was touched by Katz's consternation.

"My dear man," she said soothingly, "it will be for the child's own good. She will have every luxury and opportunity we can give her."

Katz clung to Fannie's hand, as though he feared the child would be wrenched away from him. His eyes were fastened on Stein in horror.

"Live with you!" he gasped, his feverish eyes boring like steel gimlets through Stein's complacent face. "Good God, no! Not while there yet remains a spark of life with me!"

"The man must be ill," Stein said apologetically to his wife.

Truly, something seemed wrong with Katz. The muscles of his face worked convulsively, and purple cords stood out in his forehead.

"Please calm yourself, Mr. Katz," Sarah said. "We did not realize you would take it so hard."

A lifetime of slaving hardship and abject poverty, a smouldering hatred for the man who had broken him and wrecked his life in the sweatshops, at last gave vent.

"You!" he fumed, pointing a condemning finger at Stein. "You, with every cent of yours earned by the sweat and blood of myself and others like me! You, with the wealth and riches gained by sapping the very life from our bodies, and squeezing our very souls to pulp! Because you had us in your power you treated us like animals. See where you put my daughter—in an Orphan's Home! And now you want to buy my child, my flesh and blood, with your cursed money! Ha, ha, ha!"

The man seemed on the verge of apoplexy. His shriveled, dried-up body shook with a blood-curdling, mirthless laugh, and his face became purple, like the color of the bulging veins on his forehead.

(*Continued on page* 121)

New Year Greetings

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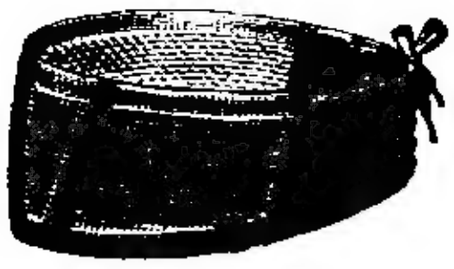

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From The Art Collection of Jules S. Bache

George Romney's "Elizabeth, Countess of Derby" is pictured above. It was formerly in the collection of Sir Charles Tennant of England, and was painted in 1776.

"Portrait of the Artist," by Sir Anthony Van Dyck. It is a supreme specimen of Flemish art of the early XVII Century by one of the foremost painters of his time.

The two previous views [illegible] right—"Portrait of a Man." It was recently acquired by Mr. Bache who purchased it from Sir Joseph Duveen for $50,000.

These pictures and others in Mr. Bache's collection—reproduced by courtesy of Sir Joseph Duveen, Bart.—are described at greater length elsewhere in this issue.

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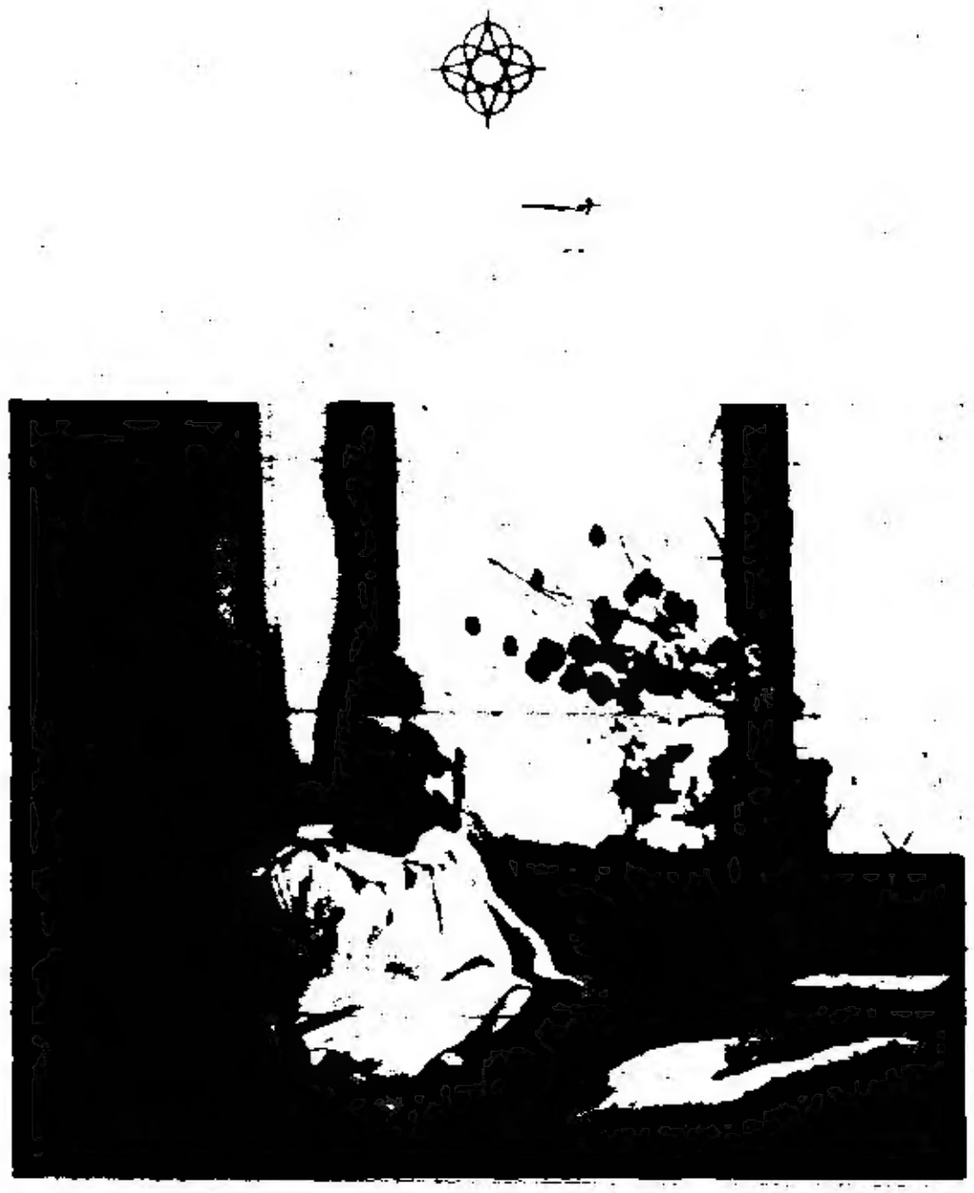

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There is keen enjoyment in every bottle of Gurd's Dry Ginger Ale. Your grocer can supply you with Gurd beverages in handy cartons of half dozen bottles.

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1394 St. Catherine Street West
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5663 Park Avenue
457 St. Peter
389 St. James

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12 Queen Street East
Basement, Metropolitan Bldg.
770 Yonge Street
52 Front Street
(Opposite New Union Station)

GRADUATION CLASS OF JUNE 9, 1929, SHAAR HASHOMAYIM RELIGIOUS SCHOOL
First row sitting, left to right — Rachel Berlind, Bertha Berlind, Anita Greenwood, Rose Eisenstat, Jeannette Heillig. First row standing, left to right, Sylvia Lifshitz, Ruth Bass, Marcia Lehrer, Miriam Kauffman, Evelyn Elkin, Emily Lazarus, Dorothy Cohen, Beatrice Sabbath. Second row standing, left to right, Pauline Steinberg, Rebecca Ein, Selma Stein, Rose Klein, Marjorie Albert, Marjorie Ornstein, Doris Miller. Third row standing left to right, David Rosenthal, Mr. Godine, (Teacher), Bryant Auerbach, Arthur Bloomfield.

Louis Marshall

From Jews are Like That, by Analytics
By Special Arrangement With Brentanos, Inc.

No tale is more familiarly known or better loved in America than that of the country boy who sets out for the great city in quest of fame and fortune—and achieves them. In that tale and the variations of its dominant *Rus in Urbe* motif the American imagination takes a peculiar delight. Somehow it seems to epitomize that genius for succeeding which superficially at least is synonymous with America. It is the unconsciously chosen yet profoundly symbolic epic of our national life; an epic which multiple repetition both in life and in art has served to make more rather than less significant and precious.

Just such a country boy—though it is now nearly half a century since he journeyed from his home in Syracuse to New York City to fulfill the requirements of Columbia University's two-year law course in a year—was Louis Marshall. And as in the case of others there has gathered about him something of the traditional American aura of admiration for the self-made country lad, an aura which the quality of his participation in public affairs and in Jewish life has done much to preserve. Since his upstate youth, he has become widely cosmopolitan, has had intimate contact with diverse types of persons and interests. And though his career is far too complex to be explained solely in terms of its rural background, no interpretation, no analysis of the man would be adequate which failed to record the deep impress which that background made upon his mind and life.

In a sense Mr. Marshall has never completely outgrown that background, has never, despite his many years of urban residence, become wholly citified. The simplicity of his habits of living and of thinking is the simplicity of the country. For Marshall is in the best meaning of the word a simple, a plain man. The mode of his daily life, his home, his clothes, his manner, suggest even today the unsophisticated, moderately circumstanced provincial far more than they do the wealthy and polished New York attorney.

But the earthy simplicity of Mr. Marshall runs even deeper than these outer tokens of the background of his youth. It touches his mind as well. It is a part of the matter as well as the manner of all he thinks and does. Throughout his entire career he has retained a rusticity of outlook, a rurality of mind. It is particularly evident in the quality of his single-mindedness, of that intellectual economy which compensates for lack of mental flexibility and of dialectic subtlety by depth of feeling, by strength of conviction. Mr. Marshall is a man of few, and of fundamental-simple, ideas—ideas which he tenaciously cherishes and violently champions.

This quantitative limitation of the emotional and intellectual interests of Mr. Marshall is discernible in every major relationship of his life. It is the dominant characteristic of his legal career, a characteristic which largely determined what he is and is not as a lawyer. It has prevented him from being a great jurist (although he has been hailed as such by his publicably adulating co-religionists) great at least in the creative sense in which Holmes and Brandeis, Root and Cardoza and Stone are great jurists. The development of the philosophy of law, the formulating of the interpreting of legal concepts and legal processes has never seriously engaged his attention. He has offered no new insights into the constantly evolving and delicately adjusted relations between law and the other social sciences.

Yet he has achieved, as he has deserved, the reputation of being a jurist, even a brilliant jurist in respect to the one legal interest to which

(*Continued on page 68*)

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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. M. Aber
and family
449 Grosvenor Avenue
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. Abrams
and family
560 Oxford Avenue
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5690 A Happy New Year 1929
Mr. and Mrs. A. P. Abramovich
and family
6010 Hutchison Street
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. S. Albert
740 Stuart Avenue
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Mr. and Mrs. A. G. Alfandri
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. D. Affler
and family
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. A. Bacal
and family
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Mr. and Mrs. H. Bazar
and son
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Mr. and Mrs. Lewis W. Bazar
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Dr. and Mrs. I. Beinhaker
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Mr. and Mrs. J. Bercovitch
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Mr. and Mrs. E. H. Berish
and daughter Hazel
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Mr. and Mrs. Louis Berlin
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From time to time a healthful and appetizing sour cream recipe will appear in this space Clip and save them as they appear.

SALAD DRESSING

Beat 1 cup sour cream until stiff. Add lemon or pine-apple juice for flavouring.

This is delicious served with fruit salad and may also be served with green vegetable salads.

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Soft kid in blending tones of brown . . . a unique design and the Main Spring Arch . . . all contribute to this pump's beauty.*

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Mr. and Mrs. Peter Braunstein and daughters
137 Northcliffe Avenue
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Mr. and Mrs. Julius Bregmann and son Irving
4815 Jeanne Mance Street
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Extend to all their friends and relatives their best wishes with the compliments of the season.
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Mr. and Mrs. I. Blumer and family
103 Duquette Avenue
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Mrs. J. Boidman and family
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Mr. and Mrs. S. Botner and family
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Extend to all their friends and relatives their best wishes with the compliments of the season.
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Mr. and Mrs. L. Briskin
168a Decarie Boulevard
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Dr. J. S. Budyk
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Extends to all his friends and relatives his best wishes with the compliments of the season.
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Mr. and Mrs. I. Climan and family
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Mr. and Mrs. J. Cohen and family
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5690 A Happy New Year 1929
Mr. and Mrs. Joseph Cohen
281 Marlowe Avenue
Notre Dame de Grace, Que.
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Mr. and Mrs. Oscar J. Cohen
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Extend to all their friends and relatives their best wishes with the compliments of the season.
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Mr. and Mrs. S. Cooperstone and family
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Extend to all their friends and relatives their best wishes with the compliments of the season.
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Mr. and Mrs. R. Crelinstein and children
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WE extend to the Jewish Community our best wishes for a Happy and Prosperous New Year.

Weston's
Biscuits as they are made in England

Serve Westons' English Quality Biscuits

LOUIS MARSHALL

(*Continued from page* 65)

he has given his mind: The Constitution of the United States. From the earliest days of his legal apprenticeship in Syracuse, Marshall conceived a passion for the constitution which has never cooled. As a legal instrument and even more as a human document it appealed mightily to him as the sure basis of the best and finest values in the profession which he had chosen. For years he devoted a phenomenally retentive and alert mind to the intensive and detailed study of its genesis and history and development. And the more he studied, the deeper became his veneration. To magnify and to enhance the prestige of the constitution as fundamental to American life, to uphold and to interpret, but above all to defend its absolute authority as the supreme arbiter of legal and socio-legal questions, became the self-appointed task of Mr. Marshall.

That task he has fulfilled well—even when at times it cut across the grain of deep-rooted personal prejudices. For though Marshall by temperament and training and association is a conservative of conservatives, so complete and singleminded has been his zeal for safeguarding both the letter and the spirit of the constitution that in its behalf he has championed causes which in every other respect ran counter to his deepest convictions.

He loathed and lord expressed his loathing for Bolshevism and for Bolshevist doctrine, yet when the Lusk laws sought to combat what seemed to be its growing influence in America by measures which clearly violated the constitutional provisions for freedom of speech and of assembly, Marshall attacked and fought them with all the power at his command. Again, when an attempt was made to oust a number of Socialist Assemblymen from the legislature of New York, Marshall, to whom the doctrines of Socialism are little less than social anathema, undertook their defense because he believed the proceedings against them to be a violation of the constitutional principles of the right of self-government. Indeed so constitutional (in both senses of the word) a traditionalist is Mr. Marshall that he has clung in practice to that most difficult of the Psalmist's precepts, that of swearing to one's own hurt— and changing not.

But though Mr. Marshall has rendered several important public services in defending the threatened civil and religious rights of various men and groups, and though he has gained the reputation of being one of America's leading constitutional lawyers, these achievements have not in themselves been either notable or unusual enough to warrant lengthy or detailed consideration. Nor have they been the outstanding achievements of Mr. Marshall's life. His real claim to distinction of service lies elsewhere: In his unique relation to the life and the faith of the Jewish people. Not Mr. Marshall the American, nor Mr. Marshall the jurist, but Mr. Marshall the Jew is a truly interesting and important figure. How important may be gathered from recalling that the Jewish interests and activities of Louis Marshall have been so many and so varied, his influence so ubiquitous, that in describing them it would be simpler to tell what he *has not* rather than what he *has* done Jewish. For adequately to describe those interests and that influence would be to recount the story of Jewish life in America during the last twenty-five years.

Whatever can be said in criticism of Mr. Marshall's viewpoint on certain Jewish questions or of his methods of dealing with Jewish problems and much can be said, there can be no two opinions concerning the sincere and utter devotion which he has shown in serving the needs of his people. Nor has his service of Jewish interests occupied a secondary or marginal place in the scheme of his life. He never insulted his people, have some other so-called Jewish leaders in America, by offering to them the remnants of his time and strength. Once having sought and acceded to the position of attorney-at-large for the Jewish people, he proceeded to brief himself with all the thoroughness and care which the ordinary lawyer bestows upon his most important and remunerative client—which, if one consider it in any save the monetary sense, is what the Jewish people has been to Mr. Marshall.

Mr. Marshall has played so many roles upon the Jewish scene that one might write of him at almost equal length as statesman, educator, religious revivalist, philanthropist. But the one role which he has preeminently played and which more than any other has determined the nature of his Jewish service is his role as the defender of his people against wrong and oppression. From Mr. Melville Dewey of the New York State Board of Regents and the Lake Placid Club to the Czar of Russia, Mr. Marshall with superlative self-assurance ventured forth to do battle. Whether before Congressional Committee hearings in Washington or at the Peace Conference in Paris he ceaselessly, earnestly, and for the most part, effectively, sought to protect the Jewish name and the Jewish people from

very attacking force. Perhaps the best description of the main function of his Jewish loyalty is his characterization as the Watchdog of the Household of Israel, ever alert to sense the approach of danger to his charge, ever courageous in seeking to ward it off.

The Dewey incident was but the first of a number of defensive skirmishes and battles in which Marshall in the capacity of defender of his people engaged. Dewey, who was the Librarian of the New York State Board of Regents, had used the official stationery of his department to distribute circulars of the Lake Placid Club in which Jews were characterized as members of an undesirable and obnoxious group. Marshall, to whose attention the matter came, not only protested to the Governor against the action of Mr. Dewey, but demanded his removal from public office upon the ground of discriminatory prejudice against a large element of the citizenry of the state of New York. So effective and vigorous was his action that it compelled Mr. Dewey's resignation.

Of greater importance in its effect upon world opinion concerning the treatment accorded the Jew, was the part Mr. Marshall played in bringing about the abrogation of the treaty entered into in 1832 between the United States and the Russian government. After a series of protests to the President and the State Department he succeeded in 1911 in bringing to an end this treaty, under the terms of which passports of American citizens who happened to be Jews could be regarded as worthless documents. Similarly, as chairman since 1912 of the American Jewish Committee, of which in 1906 he was one of the founders, Mr. Marshall has taken numerous opportunities of helping to liberate Jews of many lands from civil and political disabilities, and of protesting against libels and slanders directed against the Jewish people both in America and abroad.

It was because of the outstanding part which Mr. Marshall played in these and parallel Jewish difficulties that he first came to assume a place of leadership in and dominance over Jewish life in America. For, from the first, though he never demanded or even desired gratitude and recognition for services rendered his fellow-Jews, Mr. Marshall was insistent upon absolute power and authority in his conduct of cases for the Jewish people. When he took over the post of general attorney for Jewish affairs, he accepted it with the understanding, on his part at least, that no associate counsel be called in, and that the client was to commit without discussion the entire keeping of its affairs into his hands.

That understanding on his part, an understanding which events have proven to be in large measure justified, can be traced to two deep-rooted habits of Mr. Marshall's mind. The first is an almost megalomaniac confidence in himself; Mr. Marshall honestly believes that his own wisdom and judgment suffice to solve any problem with which it is necessary for him to cope. From this supreme self-confidence arises the other habit of his mind which has moved him to insist upon, and in part to achieve, unrivalled sway over the major concerns of Jewish life in America: a profound disbelief in the principle of collective reasoning. Believing in his own absolute ability to handle difficult situations, it very naturally appears to Mr. Marshall as a regrettable waste of time and energy to take counsel with others. Men with whom circumstances have occasionally made it necessary for him to confer have remarked on his barely concealed impatience and annoyance, and on his almost equally evident determination to follow his own opinion regardless of the results of their joint deliberations.

Had there been other able and gifted Jews, willing and eager as was Mr. Marshall to give of themselves to the problems and needs of Jewish life, it is doubtful whether the almost single-handed authority which he wielded and still largely wields over Jewish affairs would have been his. But there were not. Mr. Marshall stepped into a vacuum of Jewish leadership, a vacuum which he proceeded completely to fill. Yet it is not to the poverty of Jewish leadership or to the absence of competition that his influence in Jewish affairs must wholly or mainly be attributed. After making every negative allowance, and despite eruptive and blustering tendencies, which at times he displays, the fact remains that Marshall is a strong man—a man who would have imposed his will upon any milieu in which he happened to move, who would have assumed a position of dominance in any situation into which he came.

Whatever be the exact combination of circumstances, negative and positive, which led to what Dr. Hirsch of Chicago brilliantly styled the "Marshall law" under which American Jewry lived, there is no doubt that Mr. Marshall has had things largely his own way in determining American Jewish affairs. In the American Jewish Committee, a self-appointed and self-constituted board of governors for the Jews of this country, and largely, through extension of its function, for Jews of other lands, Mr. Marshall's word has not seldom seemed indistinguishable from

(Continued on page 72)

To our Jewish Clients
We wish you a
Happy and Prosperous
New Year.

Blackburn & Co.

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1184 Philips Place
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WILLIS AND CO., LIMITED
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5690 A Happy New Year 1929
Mr. and Mrs. W. M. Davidson
and family
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Michael Deskin
and sons
834 Durocher Avenue
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Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. Louis Diner
and son Moses
120 Sherbrooke Street West
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Saul Dobrofsky
1547 Bishop Street
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Dr. and Mrs. K. Druckman
and family
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5690 A Happy New Year 1929
Mr. and Mrs. Oscar Faerman
660 McEachran Avenue
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5690 A Happy New Year 1929
Mr. and Mrs. Moe Feldman
142 Vendome Avenue
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mrs. S. Feldman
and son Abel
4648 Park Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. M. A. Fine
4278 Sherbrooke St. W.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mrs. J. Finestone
and sons
4436 St. Catherine St. W.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 192
Dr. & Mrs. Charles I. Finklestein
5011 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 19
Mr. and Mrs. M. P. Finklestein
and daughter, Shirley Frances
4278 Sherbrooke Street West
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 19
Mr. and Mrs. S. Fox
and family
4893 Henri Julien Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Friedman
and family
754 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. H. Garfinkel
3685 City Hall Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. J. Ghetler
and family
5226 Waverly Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. J. Glickman
and family
354 Redfern Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 19
Mr. and Mrs. William Glinerman
and son Irwin
2619 Notre Dame St. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 192
Mr. and Mrs. A. Gordon
and family
762 McEachran Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 19
Harry Gordon
and son Paul Leon
297 Vendome Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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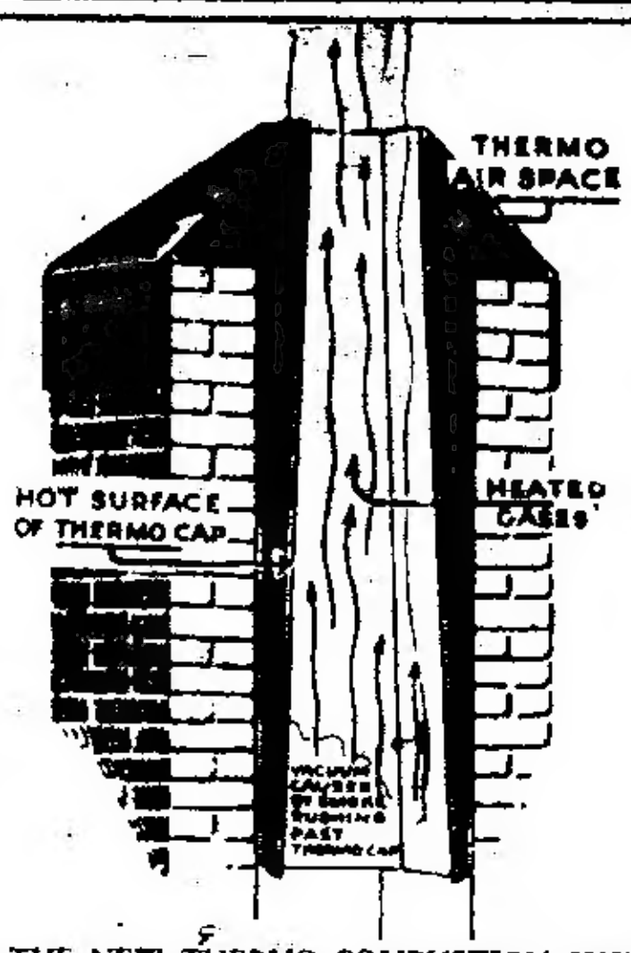

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5690 A Happy New Year 1929
Mr. and Mrs. Bob Gradinger and family
4263 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. S. Gruber and family
90 Cote St. Catherine Road
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. W. Gradinger and family
291 Prudhomme Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. J. Guttman
939 Dunlop Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. Alex Grief and daughter
7368 Bloomfield Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Dr. and Mrs. Sol Harris
1122 Notre Dame Street West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. Samuel Grover and son
17 St. Catherine Road
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. J. Herscovitch
5854 Hutchison Street
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. P. J. Hoffman and family
4149 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. Max Jacobs
1123 Greene Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Dr. H. Israelovitch
4905 Sherbrooke Street West
Westmount, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. J. Joseph and family
5250 Park Avenue
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ICE CREAM
BUTTERMILK

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General Motor Supplies, Limited, has removed to 730 Notre Dame Street West, Belmoral Block, with a complete stock of auto accessories and equipment

J. A. LAMBERT

President, General Motor Supplies, Limited

has taken over Lamontagne Limited and will continue to supply trunks, bags and other travelling goods to the trade and retail.

LOUIS MARSHALL

(Continued on page 100)

[illegible] Relief and the Reconstruction work of the last [illegible] determination of Jewish policy concerning immigration [illegible] has been the directing mind and will. Not without [illegible] Mr. Marshall been characterized as Louis the XIXth!

[illegible] has determined certain aspects of Jewish life for many [illegible] imagined that its dominance or his dynasty has been [illegible] challenged. During the period, for example, between [illegible] championship of the Zionist movement and his abandonment [illegible] Jewish affairs, the luminous quality of his mind [illegible] dwarfed Mr. Marshall's leadership, as the [illegible] and overshadow the near and almost great. [illegible] because it was more conscious than Mr. Bran- [illegible] Mr. Marshall has been the challenge which the [illegible] has offered to his hegemony. Had this [illegible] Plutarchian style of contrasting biographies [illegible] been paired with Louis Mar- [illegible] and the other a cleric, the careers [illegible] affinities and contrasts. The first [illegible] interesting to note that there has been no [illegible] in the course of their many differences and [illegible] years ago. Mr. Marshall, who [illegible] the last thirty years has been the real [illegible] of Temple Emanu-El in New York, [illegible] Wise, who in the congregation had invited to preach a [illegible] as far too vital and independent a personality to [illegible] scheme of things. He made it clear [illegible] the congregation, which was desirous of en- [illegible] that that eminence be limited strictly [illegible] Dr. Wise's declination [illegible] subsequent founding [illegible] first great challenge to [illegible]

[illegible] chance or temperamental [illegible] antagonism of two strong forces for each other, have been on opposite and usually conflicting sides in nearly all public and Jewish questions. Some idea of the fundamental differences between them may be gathered from comparing the outstanding interests of both men.

Mr. Marshall	*Dr. Wise*
Temple Emanu-El, President of	The Free Synagogue, Rabbi of
American Jewish Committee (so-called autocratic control of Jewish affairs), President of	American Jewish Congress (so-called democratic control of Jewish affairs), President of
Jewish Theological Seminary (Conservative), President of	Jewish Institute of Religion (Liberal), President of
Politically Republican	Politically Democrat
Believer in priority of importance of European Relief and Reconstruction as American Jewish task.	Believer in primacy of Palestine rebuilding and re-creation as American Jewish task.

But the real challenge to Mr. Marshall's leadership has come not from the spiritual ascendency of Justice Brandeis, nor from the always divergent and usually diametric Jewish viewpoint of Rabbi Wise, so much as it has grown out of a profound though subtle change which has come over Jewish life in the last decade and a half. It is a change equally significant in its bearing upon Jewish mass psychology and upon the nature of Mr. Marshall's leadership . . . a change which is not yet completed and which, though manifestly impossible of appraisal or description with finality of historic perspective, must, because of its intimate connection with the subject of this study, at least in its simplest aspects and its most obvious implications be analyzed and interpreted.

Twenty-five years ago when Louis Marshall first appeared upon and began to dominate the American Jewish scene, that scene presented a very different aspect from that which it bears today. The dearth of leadership reflected the poverty not only at the top but throughout Jewish life. Jewish life was meagre, defensive, fearful. Inner content, creative purpose, spiritual dignity, it almost wholly lacked. The older Jewish groups were so busily engaged in repeating the Jewishly anti-national and anti-racial Shibboleths of Reform Judaism that they failed to notice that they were deceiving no one but themselves. The more recently arrived East European masses were so chaotically unorganized, so uncertain of their

selves and their place in the American scheme of things, that their deep and instinctive Jewishness, which was later to play an important role in the shaping of Jewish events, had not yet made itself felt. The first stirrings of a conscious, creative Jewish life were felt and seen only by the fewest. Superficially at least the philanthropic paternalism of Jacob Schiff and a handful of others seemed adequate to deal with every Jewish problem.

Just when and how the great change in Jewish life occurred it is difficult to say. Nor is it possible to point to any one event as its direct cause or consummation, though Zionism with its increasing insistence upon Jewish spiritual and national self-determination cannot but have been instrumental in hastening it.

But though it is impossible accurately to date its origin, the first articulate expression of the new Jewish mass-will to self-control and self-direction came in the early days of the war. The tragic sufferings, the terrible needs of the Jewries of Eastern Europe aroused in America immediate and generous response. The Joint Distribution Committee (led by Mr. Marshall), an adjunct of the American Jewish Committee, threw every dollar and every man it could command into the alleviation of their woes. But as the war progressed it became apparent to the Jewish masses in America, who knew intimately the problems which in aggravated form were harassing their European brothers, that relief and charity might temporarily relieve but could not permanently cure the evils to which they were so pitifully subject; that only through a re-ordering of their political status, only in securing internationally guaranteed safeguards of their religious and civil rights, lay any hope for the future. And, most important of all—at least in its relation to Mr. Marshall—the Jewish masses came to feel that they must take upon themselves the task of securing that status and those rights.

Had the situation been less terrible, the need less urgent, it might not have been possible for them so completely to have taken matters, for a time at least, into their own hands. With almost incredible forcefulness, particularly in view of their former supine indifference, they informed the "Millionaire Management of American Jewish Affairs" that they would welcome their cooperation in the tremendous task which they faced, but that they would tolerate no magisterial fiat as to the work which was to be done. In the teeth of bitter opposition an American Jewish Congress came into existence with the twofold object of safeguarding Jewish rights in Europe and advancing Jewish interests in Palestine.

When the Congress idea, championed by Mr. Brandeis and hailed by the Jewish masses, was first proposed, Mr. Marshall's attitude towards it had been superciliously unfriendly. For fifteen years he had been able without assistance to handle the affairs of the Jewish people, there was no reason to believe that he was incapable of handling them still. When a little later the sentiment in favor of a Congress had broadened and deepened, Marshall, together with his associates of the American Jewish Committee, did everything in his power to prevent its genesis. Yet as it became clear that the Congress was to be, and that either with or without their cooperation it would play a determining part in the settlement of the great Jewish questions which were at issue, Mr. Marshall and his group bowed to the inevitable. When in 1918 the American Jewish Congress commissioned a delegation to represent American Jewry at the Peace Conference in Paris and to cooperate with the Jewish delegations from other lands, Louis Marshall, President of the American Jewish Committee, was a member of the delegation.

(Continued on page 16)

The
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— cordially wishes its many thousands of Jewish readers

A
HAPPY
NEW YEAR

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Mr. and Mrs. E. Kahan
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4880 Mutchison Street
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. Kalmanovitch
and family
759 Querbes Avenue
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Miss Pauline Kanigsberg
4565 Jeanne Mance St.
Montreal, Que.
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. H. Kaplan
and family
19 Cote St. Catherine Road
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. Kasner
and family
686 Outremont Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. Kauffman
and family
324 Elm Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. Kohos
and daughter Helen
4330 Sherbrooke St. W.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. L. A. Kravitz
9a Grey Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. I. Kugelmass
4061 Esplanade Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Jacob Kushner
422 Prince Albert Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. Laing
and family
337 Girouard Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. L. M. Lande
3539 Park Avenue
Montreal, Que.
Dr. J. Lande and fiancee
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Miss Elsie Goldin
3539 Park Avenue
Montreal, Que.
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Dr. and Mrs. Nathan Lande
3539 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. Lanute
and family
4529 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. Leckner
and daughters
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MARQUETTE 6657

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and family
268 Vendome Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Hyman Levine
and children
786 Stuart Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Sam Levine
and family
650 Outremont Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Hyman Litner
125 Dante St.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Nat Littner
5687 Park Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Joseph Livshitz
497 Lansdowne Avenue
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. H. Lonn
752a Querbes Avenue
Outremont, Que.
Mr. and Mrs. S. Maislin
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. Maislin
5138 Jeanne Mance Street
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. Marcovitch
and family
5325 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.
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Mr. D. Mentel
10 Ontario Street West
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. Moore
1310 St. Catherine Street West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. S. Morantz
and family
370 Marcil Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Samuel Myers
and family
754 Stuart Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. N. Myerson
and daughter
297 St. Joseph Blvd. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Joe Nadler
and family
734 Wiseman Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Moe Nadler
6102 Durocher Avenue
Outremont, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. A. Nathanson
and family
4145 Henri Julien Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Hyman Nemeroff
and sons
5156 Jeanne Mance Street
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. O. Nutik
and family
4908 Sherbrooke St. W.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Israel Ornstein
and family
5615 Durocher Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. L. Park
and family
215 St. Joseph Blvd. West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. M. Pelt
and family
5100 Hutchison St.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. Pesner
and family
1363 Lajoie Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year— 1929
Mr. and Mrs. D. I. Pevzner
1090 Laurier Ave W.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. Poyaner
5250 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. George Rabinovitch
624 Murray Hill
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. S. Radovsky
and family
531 Wilson Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. A. Raginsky
714 Bloomfield Ave.
Outremont, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Al Raginsky
and family
652 Outremont Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. L. Raich
1281 Lajoie Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. M. Raich
and son
688 Harvard Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Charles Redlich
and family
5 Northcliffe Ave, Apt. 5
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. H. Reitman
and family
58 Sherbrooke West
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. M. Richer
and family
750 Bloomfield Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. & Mrs. Howard W. Robinson
650 McEachran Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. L. H. Roburlick
5237 Park Avenue
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Borris Roitburd
5820 Hutchison Street
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Dr. and Mrs. Louis J. Rosen
and son
4527 Park Ave.
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Z. Rosen
and family
5274 Park Ave.
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. I. Rosenberg
and family
213 Hampton Ave.
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Lou Rosenberg
and family
741b De PEpee Avenue
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. A. Rothschild
and family
60 Northcliffe Avenue
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Simon Rothman
Apt. 10, 125 Mount Royal Ave.
Extend to all their friends and relatives their best wishes with the compliments of the season.

1929 — 5690

New Year Greetings to our Jewish Clientele!

Corkotile Linoleum Co. Limited

LINOLEUM
CONTRACTORS

"Specialists in Permanent Resilient Floors"

1929 — 5690

A New Year Suggestion

THE
Eveready RADIO

will give your family happiness and cheer.

Let us show you the new models in our newly decorated show rooms

And ask to see the Wonderful Wizard Coal Burner which cuts your coal bill in half.

Splendid variety of lamps and shades and attractive electrical goods.

Electrical repairs and installations executed promptly and reasonably

BOOTH BROS.

5774 Sherbrooke, corner Melrose
WAL. 4724

We have a motorman to repair all variety of motors for sweepers, furnaces, washers, etc.

LOUIS MARSHALL

(*Continued from page 73*)

To say that Mr. Marshall was startled at the turn of events which placed him in the position which he occupied at the Peace Conference is to under-rather than overstate the facts. For not only did the whole Congress idea represent a philosophy of Jewish life directly opposed to his own, but he found himself committed to a program, with the two main purposes of which he had never been in sympathy—the furtherance of the Zionist ideal and the securing of Minority Rights for the Jews of Eastern Europe. Yet to his credit it must be said that Mr. Marshall played the game. Closer contact with the realities of Jewish life in Europe won him over not only to a formal acceptance but to the actual furtherance of the principle of Minority Rights. And though he did not lend enthusiastic support to Dr. Weizmann and Judge Mack and Rabbi Wise in their efforts to achieve the political aims of Zionism, his Zionist education, an education still in the process of evolution, began at that time.

The natural question as to why Mr. Marshall accepted the mandate of a Congress of which he fundamentally disapproved and with whose purposes he was only partially in sympathy, throws into sharp relief two characteristics of the man. The first and the more obvious is that passion for power which all his life he has displayed. Monarchs have rarely abdicated as long as any other course, even though it involved a curtailment of their authority, lay open to them.

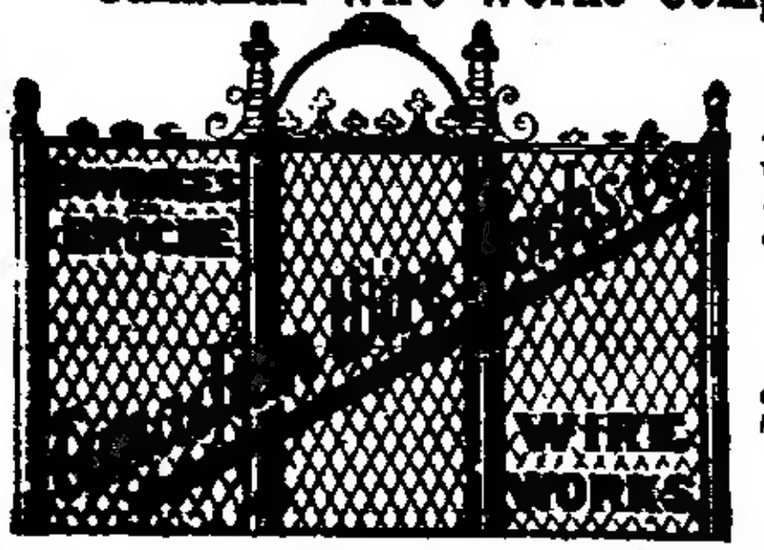
But there is another and finer characteristic than his desire partially to retain or eventually to reassume his hegemony over Jewish affairs, which moved Mr. Marshall to compromise as he did with the nascent mass determination of Jewish life during the war days. A characteristic which arises from the quality of his Jewishness. Basically Marshall is far too much, too good a Jew to have done anything else. According to an ancient Jewish tradition no man, no matter what the cause, may cut himself off from the congregation, may separate himself from the main body and current of Jewish life. And Marshall—it is as true of his Jewish as of his American or of his legal mind—is a traditionalist.

As long as he could direct, could dominate, could control Jewish life without compromise or consultation or opposition, he did so. But when faced by the dilemma either of taking no part in the struggle for Jewish causes and interests, or of taking a part which, by comparison with his former absoluteness of authority, seemed a lesser one, there was no hesitation on his part as to how he should choose. For though the habit of power is one which Marshall has not and never will overcome, the habit of loyalty to, and love of his people, is even more deeply ingrained.

The spasmodic impulse to self-direction and control which galvanized American Jewry during the war period and to which Mr. Marshall eventually yielded, quickly spent itself. Having accomplished its two main purposes with almost unhoped-for effectiveness, the American Jewish Congress, though it continued in existence, receded from its position of primacy as an instrument of Jewish self-determination. Much of the pre-war indifference on the part of the masses to Jewish problems returned. Mr. Marshall, Felix Warburg, Julius Rosenwald, and a handful of others, though they have never in theory reassumed the autocratic control which was once theirs, appear again to be the prime movers and directors of American Jewish affairs.

Indeed were it not for Zionism with its hold upon Jewish mass opinion, their dominance would be as complete as ever. And even into the councils of Zionism they are beginning to find their way. Mr. Mar-

Canadian Wire Works Company



All kinds of wire work and fencing our specialty.

Orders carefully and promptly executed

1095 Bleury St. **Lancaster 2700**

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shall, though he once rather sententiously observed, "I am something better than a Zionist or an anti-Zionist, I am a Jew!" has sensed that Jewishness and Jewish leadership which ignore the greatest adventure of modern Jewish history are contradictions in terms. And just as a deep-rooted love of power and an even deeper love of his people led him to accept the war necessity of an American Jewish Congress, so they are now leading him into Palestinian paths.

Not that those paths are wholly alien to him. The Bible lover, the pietist, the traditional Jew in Mr. Marshall are too strong for him ever to have been hostile or even indifferent, as have so many of his Jewish millionaire associates, to the land of Jewish national and historic origin. The only basis for Mr. Marshall's quarrel with Zionism has been with its philosophy of Jewish nationalism. Though he has never assented to the validity of that philosophy, he has been discerning enough to see that Zionism must be dealt with as a reality, not denounced as an error. And as Zionism gradually evolved from an aspiration into a *fait accompli*, Mr. Marshall understood that though he might ever so strenuously disapprove of the theory of Jewish Nationalism, he could not as a Jew and a Jewish leader continue to ignore Jewish needs and achievements arising from it. His recently manifested willingness to enter into an extension of the Jewish Agency to be composed of Zionists and non-Zionists alike for the upbuilding of Palestine evidences this understanding.

Thus the real question concerning the relationship of Mr. Marshall and Zionism is not as to whether, but as to *how far* he will help in attaining its objectives. He and the group around him are able, if they desire, to do much for Palestine. But Mr. Marshall's leadership is far more effective in its defensive and its alleviative phases than it has been upon those occasions when he has sought to take positive and constructive Jewish action. Nor is it at all sure that in this instance Mr. Marshall, with the best will in the world, will be able to carry his constituency with him in the statesmanlike Palestinian endeavor.

Whatever the measure of his material service to Palestine, however, the result of the entrance of so forceful a personality as Mr. Marshall into Zionist councils is bound to have wide and far reaching effect, alike upon himself and upon the movement. No one familiar with the man or with his record can doubt that he will assume a directive part in Palestinian affairs; the form that part will take is not so certain. For in Palestine, Mr. Marshall will find himself face to face with influences and tendencies which all his life he has disapproved. Jewish Nationalism, a strong Socialist Labor Party, religious, social and political radicalism, are forces too firmly entrenched there to be easily uprooted, too pervasive to be lightly disregarded. How will he deal with them? Will the educative process begun in Paris and slowly, intermittently continued ever since, go on to such an extent that he will learn to tolerate and to support, even though he may not wholly approve, institutions which ten years ago he would have vehemently denounced? Or will institutions in Palestine as well as world Zionist leadership bow before Mr. Marshall's commanding will, and alter the character which they have hitherto borne, in the attempt to ensure his unquestionably valuable aid?

Judging by the events of the last years it seems probable that there will be adjustment and compromise and concession on both sides. For Palestine and those engaged in its upbuilding cannot, it seems, choose but turn for material and financial help to those who like Mr. Marshall are not fundamentally in sympathy with its deeper Jewish and spiritual implications. And Mr. Marshall, on his part, is aware that despite the prestige of his past achievements in the interests of Jewry, it is only through new endeavors in the cause of Palestine that he can possibly gain—what it is not too much to imply that he covets—not only dominance over American Jewish life, but world Jewish leadership.

Rosh Hashonah Greetings

From the Minister of Agriculture of Ontario

Through your journal I am glad to send greetings to the Hebrew people as they enter upon a new year in their calendar. I trust that this New Year will bring further happiness and prosperity to all, enabling them to continue the traditions which are associated with their ancient race.

JOHN S. MARTIN.

New Year Greetings!

The "Fame Virgin" Milk

(Genuine Sirroy-Galtier Formula)
Will Permanently Whiten and Beautify the Skin

It is something that every girl and woman will appreciate, for it enhances her natural beauty, at the same time acting as a beneficial skin tonic. It gives the skin a satiny natural finish, and is well adapted for sun-burned and wind chapped skins.

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A Happy and Prosperous New Year to all Our Friends and Relatives.

P. SEGAL

BUILDERS
And General Contractors

546 Old Orchard Ave.
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To Our Patrons . . . .

A HAPPY AND
PROSPEROUS NEW YEAR

DESKIN BROS.

Cleaners and Dyers

1060 Champlain Street Cherrier 2141

A Happy New Year To All Our Friends and Relatives!

J. GERSOVITZ

Builders and General Contractors

457 Argyle Avenue

Westmount

5690 A Happy New Year 1929

Mr. and Mrs. George Rotsky
1452 Bishop St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. A. Rudolph
and family
436 Strathcona Avenue
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. M. Rudolph
and family
425 Champagneur Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. J. Salomon
and family
505 Grosvenor Avenue
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929

Mr. and Mrs. Aaron Schachter
Whitehall Apts., Kensington Ave.
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. M. Schachter
and family
237 Mount Royal Avenue West
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. Louis A. Sendel
3025 Sherbrooke St. West, Apt. 18
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. Mendel Seidman
and family
45 Nelson Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929

Mr. and Mrs. S. H. Shalinsky
and children
705 Querbes Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. Sheppard Shapiro
239 Beaconsfield Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. H. Shiller
and son Alvyn Jules
982 Hartland Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. M. Silverman
5926 Park Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929

Mr. and Mrs. M. A. Silverman
and family
5681 Park Avenue
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. William Singer
and children
317 Kensington Avenue
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. Moe Slabotsky
52 Nelson Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. S. Smilovitz
and family
151 St. Joseph Blvd. West
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. A. Sonenberg
and family
Apt. 3, 1040 Van Horne Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Dr. and Mrs. Simon S. Sperber
261 Querbes Avenue
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. T. Staroselsky
3672 St. Lawrence Blvd.
Montreal, Que.

Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929

Mr. and Mrs. Jack Steinberg
443 Elm Avenue
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. Israel Stober
1013 Atwater Avenue
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Dr. and Mrs. George J. Strean
400 Kensington Avenue
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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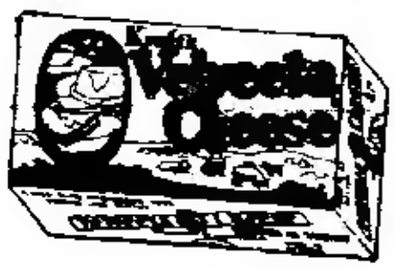
5690 A Happy New Year 1929

Dr. and Mrs. Lyon P. Strean
265 Prud'homme Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

1929 — 5690

Heartiest New Year Greetings to all our Customers . . . .



KRAFT-PHENIX CHEESE CO. LIMITED

THE LARGEST MAKERS OF PASTEURIZED CHEESE IN THE WORLD

NEW YEAR'S GREETING
The manufacturers of "Wear-Ever" Aluminum Kitchen Utensils extend hearty greetings for the New Year to the readers of the Canadian Jewish Review.
You will find "Wear-Ever" utensils a valuable aid to good cooking during this festive season, and they will last for many, many New Year's to come.
ALUMINIUM (VI) LIMITED
MONTREAL TORONTO
Wear-Ever
Aluminum Kitchen Utensils
WEAR-EVER
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5690 A Happy New Year 1929

Mr. and Mrs. Max Strean
and daughter Bessie
4695 Sherbrooke St. W.
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Mr. and Mrs. H. Taffert
and family
75 Notre Dame de Grace Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Mr. and Mrs. William Taffert
and daughter, June
82 Notre Dame de Grace Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929

Mrs. Moses Taub
and family
463 Girouard Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Dr. Maxwell H. Toker
4857 Sherbrooke St. West
Westmount, Que.

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Mr. and Mrs. C. Verner
and family
4661 Park Avenue
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

Mr. and Mrs. A. Walfish
and son Edward
5123 Esplanade Ave.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929

H. S. Wiener
195 Laurier Avenue East
Montreal, Que.

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Mr. and Mrs. Arthur S. Wise
385 Edward Charles Ave. Apt. 6
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929

Mr. and Mrs. B. Wineman
and family
851 Rachel St. East

Extend to all their friends and relatives their best wishes with the compliments of the season.

From the Minister of the Public Works and Labour of Province of Quebec

On the occasion of the New Year and the Day of Atonement, allow me to tell you that I sincerely wish to see the Jewish citizens of Canada meet with success and prosperity.

Antonien Galipault.

From the Minister of Lands and Forests of Ontario

October 5th of the popular calendar marks the beginning of the Jewish High Holidays in celebration of the New Year and the Day of Atonement.

On this happy occasion it gives me a great deal of pleasure to send my greetings and those of the Department of Lands and Forests to the Jewish Citizens of Canda who will be celebrating this ancient and important occasion. There are a large number of Jewish Citizens scattered throughout Canada and it has been my pleasure in the past to have had a considerable amount of business of various kinds with them and I know that your people are great strength to the various communities in which they live. Your race has had to submit to many hardships in other countries but I am happy to know that they are welcome and appreciated in Canada.

Will you be good enough to extend my best wishes to your Jewish readers and my hopes for a happy and prosperous New Year.

Yours very truly, W. Finlayson.

Grace your festive table with Allans' Ginger Ale.

Allans Ginger Ale, Stone Ginger and Soda water are the finest thirst quenchers you can take. Highly carbonised. . . giving an added zest to merry meals. Order a supply to-day, and know the pleasure of these delightful beverages.

Allans'

Ginger Ale, Soda and Stone Ginger.

From all good class grocer stores or direct by the case by 'phoning 481288.

IRVING RIDDELL

Inspector

CANADA LIFE ASSURANCE CO.

Extends to all his friends and clientele best wishes for a Happy New Year

275 St. James St. W. Harbour 3115

New Year Greetings From

H. J. KOREN

CANADA LIFE ASSURANCE CO.

275 St. James St. W. Harbour 3115

FURS—

Since 1860 the name CORISTINE on a fur garment has stood for Quality and workmanship.

May we have the pleasure of showing you our new Fashionable Fur Coats for the coming Season.

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CORISTINE FUR STORES

owned and operated by

James Coristine & Co., Limited

1241 Peel Street MONTREAL

Greetings of the season

5690 - 1929

Holt, Renfrew & Company Limited

extend to the Jewry of Canada their best wishes for a Happy and Prosperous New Year.

Holds Cadillac Responsible

A recent visitor to Montreal who left his home in Bay City, Michigan, to motor only as far as Buffalo, blames the Cadillac in which he was driving for the fact that he drove all the way to Montreal. His Cadillac has made travelling a delight. To quote him "Any car can give you fairly good city work, but when it comes to road work there is nothing to touch the Cadillac. I passed every car on the hills without touching a gear. Went by them as though they were standing still. For all around work it is the only car in North America, irrespective of price or size. We travelled from Bay City, Michigan to Montreal, enjoying every minute and we are still going. Road work with a Cadillac is so easy I just feel like keeping on. So says this visitor to our city. With the advent of these three superb lines of new Cadillacs, La Salles and Fleetwoods in a lower and wider price range, the door automatically open to admit thousands of new owners to the Cadillac family. The market has never known cars as highly perfected or as complete in every major and minor detail. So too, on a price comparison basis, the market has never offered so large a measure of inbuilt worth. So sharp and striking is the advantage in favor of Cadillac La Salle and Fleetwood in the performance, appearance, and price alignment of this greatest of all Cadillac programs that it amounts to the creation of a new Cadillac business and a new and vastly greater Cadillac public. Cadillac, the worlds quality standard becomes also the price and value standard of the world by which all other car values must come to be judged. Expressed in the fewest possible words with a full sense of their weight and importance, Cadillac promises in these three groups the greatest chassis value, the greatest body value and the greatest gross and net monetary value known to the motor industry of the world today. The first promise of greater chassis value can quickly be demonstrated by description, examination and part and quality comparison with the world's costliest cars. It can be proved likewise by performance demonstration, revealing measures of power, speed and acceleration, transmission ease, braking certainty and riding luxury which even Cadillac, La Salle, Fleetwood have not attained before. The second promise will reveal itself at a glance in Fisher and Fleetwood bodies so rich and beautiful that the average body appears almost tawdry by comparison. The third promise can be verified by studying the very best that the market offers in chassis, performance and appearance and noting how far beyond this other best the Cadillacs, La Salles and Fleetwood go in all respects. A summing up of this comparison can have only one result — proof positive of the statement printed above and reprinted here for emphasis: — Cadillac, the world's quality standard, has become also the price and value standard of the world by which all motor-car values must come to be judged. Not in any one thing but in all things — in speed plus acceleration plus power plus economy plus appearance plus non-shatterable Security Plate Glass plus Synchro-Mesh Silent Shift Transmission plus Safety Mechanical Four Wheel Brakes — so unmistakably the greatest monetary value of the industry that no buyer need call upon a salesman to point it out for him. Consider the delivered price as well as the list price when comparing automobile values.

Cadillac La Salle delivered prices include only reasonable charges for delivery and financing.

Vitally Interesting Products of Modern Research

Fleischmann's Yeast is made in Canada by Canadians, for Canadians, and the new factory, which the Fleischmann Company of Canada Limited is building at LaSalle, P. Q. just outside Montreal, will enable them to better take care of their Canadian Market. At present the yeast is made at Berthierville, P. Q. It is from this point that the "new" irradiated Yeast is shipped, and also the Yeast used by bakers to bake their Quality Bread.

A brilliant American scientist set out to discover a substitute for the sun's rays — which we so sadly miss in our modern conditions of living. Shut up all day in offices, homes, and factories, or walking between streets from which the sunshine is often shut out, we miss the health giving power of the ultra violet rays of the sun.

Through his discovery we are able to expose yeast, for instance, to powerful rays like those of the sun, which will act on the system in the same manner as the ultra-violet rays of the sun itself. From this sunshine vitamin, of which irradiated Yeast is the richest food source, we draw the lime and phosphorus necessary to build up strong bone, muscle and teeth.

There must be good yeast before there can be good bread, and to supply bakers with good Yeast day in and day out, is one of the tasks of the Fleischman Company of Canada. The uniformly high quality yeast which is used by your baker is the result of constant research by Fleischmann experts in Fleischmann laboratories. These experts for years have studied to know just how to make yeast do the right thing in exactly the right way.

Every modern housewife insists on good bread, and they demand that bakers should extend every effort to meet their increasingly exacting requirements. Consequently the baker instals modern machinery, employs a most efficient staff, and produces his quality goods in a spotless plant.

You can be sure of good bread today, tomorrow and every day. Your baker can supply you with uniformly high quality bread, better than ever was baked in the old days — bread which is always moist and tasty, to the last crumb — which is golden in colour, and even in texture, with an interior as white and sweet smelling as any particular housewife could wish for. Buy baker's bread — it's the best there is. — made of Quality ingredients in quality bakeries, by particular people for exacting and particular housewives.

GUELPH, ONT.

Miss Helen Cohen, daughter of Mr. and Mrs. Henry Cohen, returned Monday on the S. S. Empress of Australia, after spending 18 weeks abroad. She visited Scotland, England, Belgium, Germany and France and spent a week in Montreal en route home.

Mrs. D. B. Taub, Marcil Avenue, and son Martin, age three years and ten months.
Photograph by Rice

Miss Elise Bercovitch (left) and Miss Ruth Bercovitch, daughters of Mr. and Mrs. Peter Bercovitch, Roslyn Avenue, who were presented at court last season.

The Palmer Shop Itself is Just as Lovely as the Precious Beauty it Confers

Lovely Palmer's subtlest of compliments to the discriminating taste of smart women . . . beautifully furnished, luxuriously appointed, smartly staffed with bright young things and seasoned experts from European fashion centres.

A woman senses the delightfulness of Palmer's the moment she steps within, and appreciates the more with every visit she makes. Yet with it all, prices are so moderate!

RAIN WATER SHAMPOO
FINGER WAVE
MARCEL WAVE
PERMANENT WAVE
HAIR TINTING
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Palmer & SON LIMITED
1198 St. Catherine St. West
South side, 2nd door east of Drummond

UPtown 3702
connecting all depts.

Delightful Lingerie for Rosh Hashonah

What more delightful gift than dainty lingerie, exquisitely tailored, in many lovely fabrics.

Paris and New York designs adapted by expert designers to the tastes of Canadian women. Every garment tailored in our own workroom and sold direct through our own shops.

PYJAMAS — NIGHTGOWNS — SLIPS
COMBINATIONS — BOUDOIR
SPECIALTIES — HOSIERY
ETC.

A few good suggestions for gifts of [illegible] Sobie Shops. Mail orders promptly filled. Write for [illegible]

Sobie Shops are Located in These Cities

MONTREAL 4 shops TORONTO 2 shops
WINNIPEG 2 shops VANCOUVER 2 shops
CALGARY 2 shops EDMONTON REGINA NEW WESTMINSTER LETHBRIDGE SASKATOON
BRANDON MOOSE JAW HAMILTON
LONDON WINDSOR SAINT JOHN, N.B.
KITCHENER KINGSTON OTTAWA
QUEBEC

SOBIE'S
"Specialty Shops for Women"

Sincerity,

Workers Raise $1,570,139 in One Week's Hospital Campaign

Montreal as centre of another hospital at 200 Yonge St. a result of the hospital campaign total of $1,570,139 subscribed after the campaign lasting eight days.

The Jewish people themselves contributed $1,288,615.00. Added to this were unsolicited subscriptions and miscellaneous donations of $34,125, and a grant by the Provincial Government announced by Premier Taschereau of $200,000. Together with the Montreal Star's We (the Provincial Government) are going to give you the pier which will be a credit to Montreal" $1,000,000 gift.

There were 3,000 persons in the Ballroom and the prizes at the Mount Royal Hotel when the last figure was read at 8 o'clock Monday and thousands more were on hand as the total amount subscribed over $1,000,000 was announced by the chairmen. Above the cheering could be heard the band playing "Hail to the Chief" as Premier Taschereau and Mrs. Taschereau entered the Ballroom. Mr. Taschereau was escorted to the platform by Allan Bronfman and Michael Hirsch, co-chairmen of the campaign. Mr. Taschereau was then introduced by Mr. Bronfman and Mr. Hirsch. Mr. Taschereau said: We are assembled here tonight to celebrate the completion of this campaign. There is a shortage of accommodation in the city and citizens must help. We should contribute generously. But we added a little more and we are going to build a hospital of 400 beds."

Premier Taschereau said the Jew was a worthy citizen and a good citizen who did not forget those in need. The Provincial Government had decided to give you the sum of $200,000 plus $2,000 a bed for 100 beds.

"I am glad and proud that I was born a Catholic, but I was not responsible for that. I am glad that I was born in the province of Quebec. I speak English and French and I am glad that I do. I am glad that I am a citizen of Canada. I am glad that I am a member of the British Empire. I am glad that I am a member of the human race. I am glad that I am a member of the Jewish race. I am glad that I am a member of the Catholic race. I am glad that I am a member of the Protestant race. I am glad that I am a member of the Orthodox race. I am glad that I am a member of the Reform race. I am glad that I am a member of the Conservative race. I am glad that I am a member of the Reconstructionist race. I am glad that I am a member of the Humanistic race. I am glad that I am a member of the Secular race. I am glad that I am a member of the Religious race. I am glad that I am a member of the Spiritual race. I am glad that I am a member of the Moral race. I am glad that I am a member of the Ethical race. I am glad that I am a member of the Social race. I am glad that I am a member of the Political race. I am glad that I am a member of the Economic race. I am glad that I am a member of the Cultural race. I am glad that I am a member of the Educational race. I am glad that I am a member of the Scientific race. I am glad that I am a member of the Artistic race. I am glad that I am a member of the Literary race. I am glad that I am a member of the Musical race. I am glad that I am a member of the Dramatic race. I am glad that I am a member of the Athletic race. I am glad that I am a member of the Recreational race. I am glad that I am a member of the Social race. I am glad that I am a member of the Political race. I am glad that I am a member of the Economic race. I am glad that I am a member of the Cultural race. I am glad that I am a member of the Educational race. I am glad that I am a member of the Scientific race. I am glad that I am a member of the Artistic race. I am glad that I am a member of the Literary race. I am glad that I am a member of the Musical race. I am glad that I am a member of the Dramatic race. I am glad that I am a member of the Athletic race. I am glad that I am a member of the Recreational race.

A. W. ROSENBERG
Chairman Sale and Building Com-
mittee for Jewish Hospital

ment, told Mr. Taschereau that, of course, his generosity, if his own people did not take him back. They will be glad to take you into our fold."

He said the Jewish people offered their grateful thanks for the generous gift of the Provincial Government which would be of such assistance in their work of ministering to the sick.

S. W. Jacobs, Peter Bercovitch and Joseph Cohen spoke briefly. The cast of the "Student Prince" appearing at His Majesty's Theatre arrived and gave a number of songs. Allan Bronfman and Michael Hirsch received gold caps for their efforts.

Were Co-chairmen for Hospital Campaign

ALLAN BRONFMAN

MICHAEL HIRSCH

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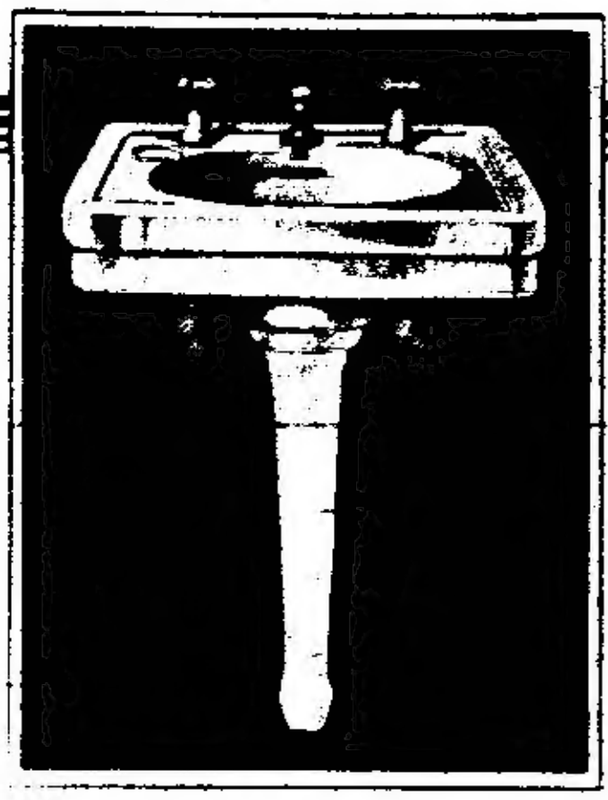
E. BRONFMAN
Chairman, Publicity Committee for Jewish Hospital Campaign.

Elijah and I. Silverstone, who, with their sisters, Misses Flora and Anna Silverstone, gave $100,000 to the Jewish Hospital Campaign.

CLARENCE MICHAELS
Chairman, Chairman Jewish Hospital Campaign.

A. M. JASSBY
Chairman, Special Gifts Committee, Jewish Hospital Campaign.



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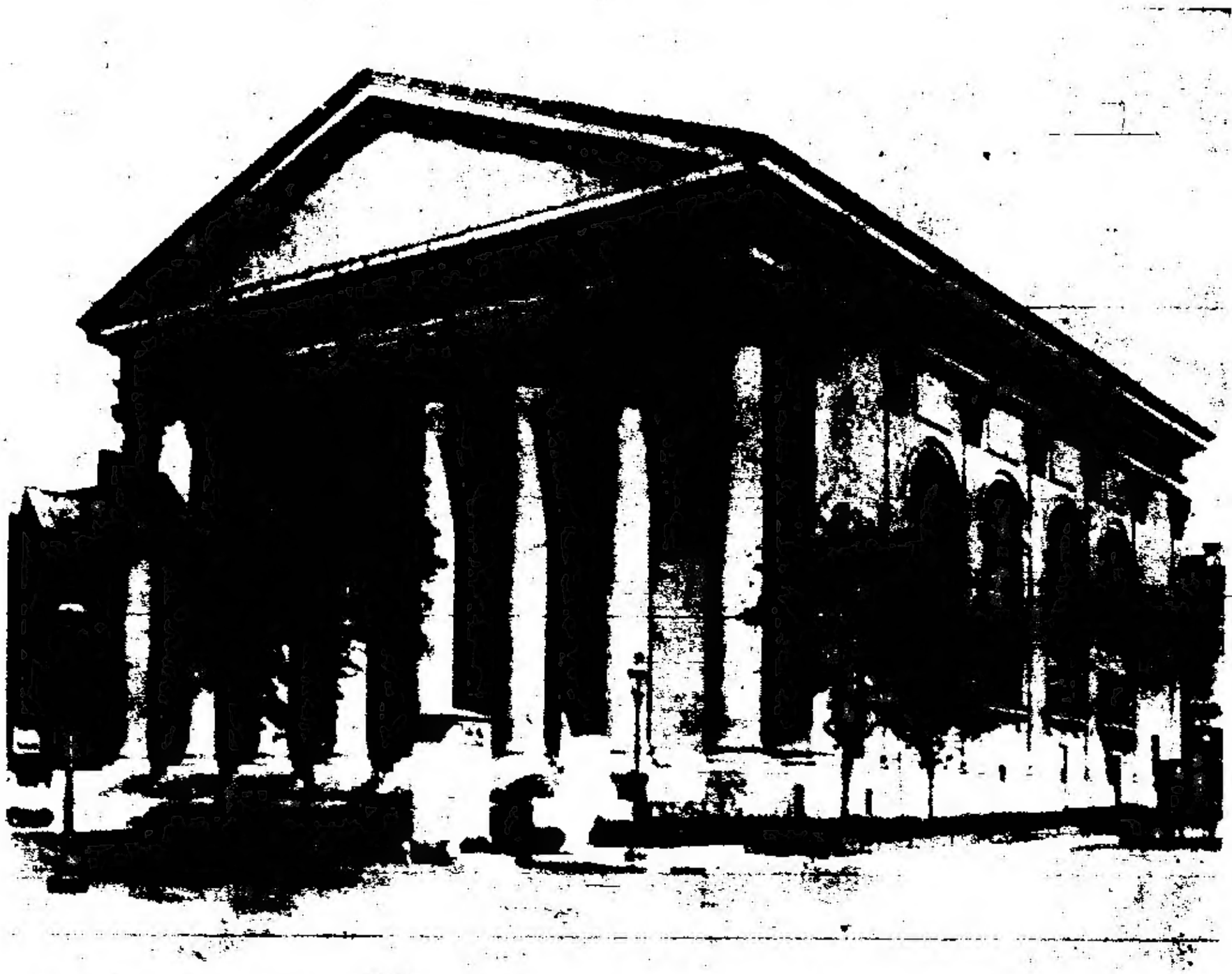

Temple Israel, Kingshighway and Washington, St. Louis Missouri, of which Rabbi Ferdinand M. Isserman, formerly of Toronto is the new rabbi. He succeeded the late Dr. Leon Harrison, Friday evening, September 27th.

All curtains, window shades and draperies in the

Acme Apartments, corner Clarke Avenue and St. Catherine St., Westmount.

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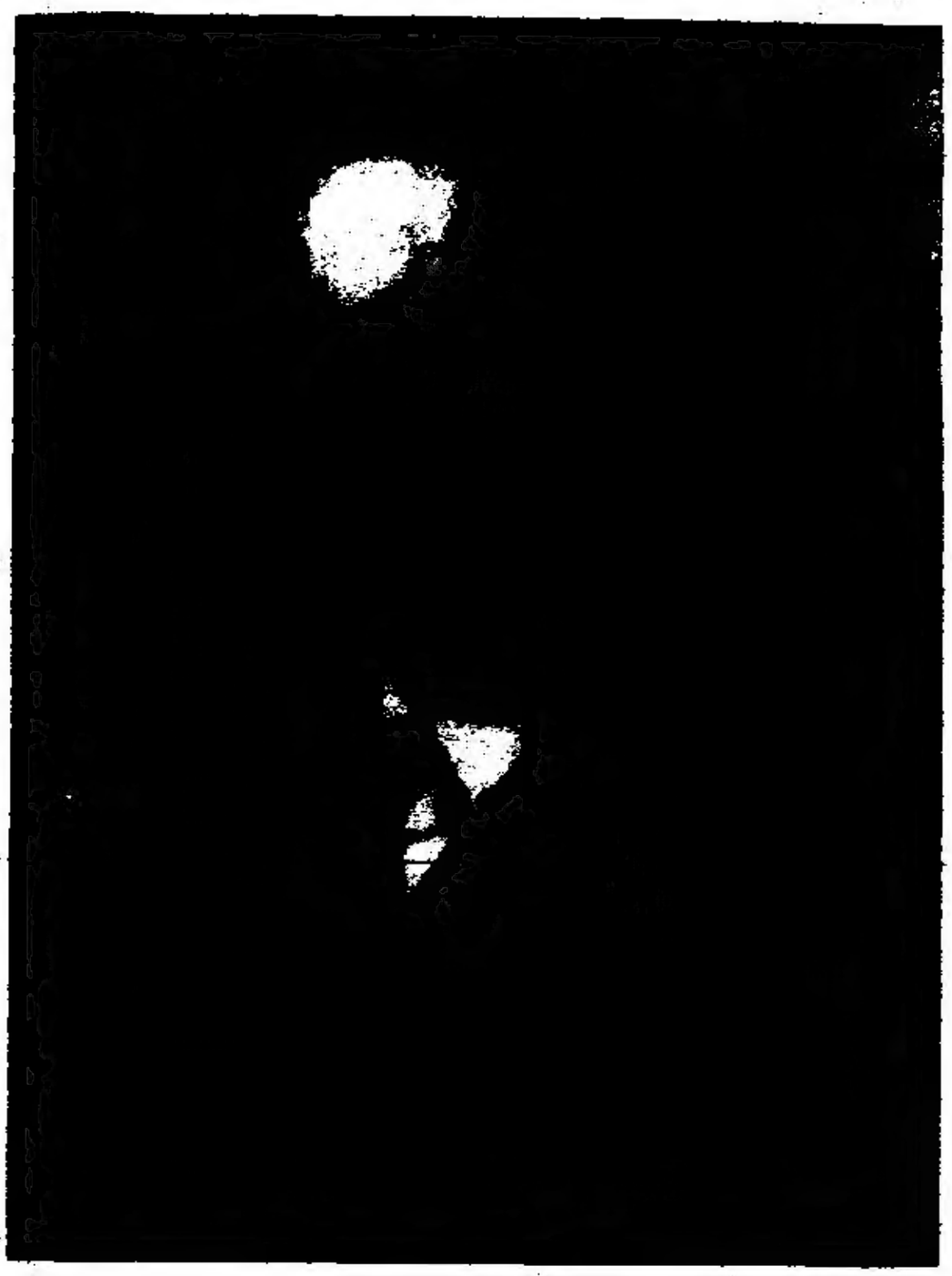

...IC PRESS

HARRY SCHNEIDERMAN

whose Review of the year 5689, appears in this issue. He is assistant secretary of The American Jewish Committee.

MRS. SAMUEL P. SILVERSTEIN.

formerly Miss Kate Shapiro, whose marriage took place on Sunday, September 8th, 1929. Photograph by Simpson Bros.

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5690-1929

Security Fence Company
MONTREAL

Extends to Review Readers their best wishes for a Happy and Prosperous New Year.

An Appeal to Good Citizens

WITH the constant acceleration of the social mechanism, with the ever increasing complication of relations between men, with the formidable development of the human agglomeration in cities, social existence is becoming more and more difficult and needs, in order that it may not degenerate into a state of anarchy which would completely ruin the machine, a sense of discipline and respect of the law that seems to be diminishing the more they are needed. To put a little order into these feverish activities, the Powers that be, have left no stone unturned and have established a system of laws and regulations which although it more or less curbs the individual liberty, serves the general interest and, in the last analysis, the interest of the individual himself. Now there has developed towards these regulations a peculiar state of mind. Indeed, while we agree with them because we acknowledge that they are necessary. Individually we accept them when they apply to our neighbours, more or less we resent or desire some benefit from them, but the general tendency is to evade them when they appear to oppress and to feel or at the least affect great indignation when we find ourselves compelled to submit to the consequences of our own ill will.

The attitude of a great number of motorists in regard to the law, and those who control the traffic illustrates perfectly the state of mind just described. But it is not only in traffic that this mentality is observed. It is also manifested in just as glorious contradictions in other spheres, when it happens that the same individual finds himself bring him into conflict with the law.

Take for instance our Provincial legislation regulating the sale of wines and spirits. It is a commendable general act whilst respecting, as specially provided, the wishes of the majority of the people, so far as the sale of these commodities within the limits of the municipality is concerned, it allows at present the privilege of obtaining liquor by wholesale orders sent to the vendor and delivered for use privately. In the province of Quebec where the sale of spirituous liquors is prohibited, this exceptional facility is given the citizen to procure the desired liquor these days. Now instead of these regulations there are a certain number, although not many, who will find fault in encouraging those who cannot control themselves and indulge in excessive quantities and the reformers are amongst the first of this class who see their duty in the constant control of the weak of the population.

As to the traffic problem, who has not heard many persons wishes to see a law which would force every one to obey some desires.

This is exactly what we are in search of. [illegible] would be a great [illegible] proper functioning of [illegible] would [illegible] disorder to exist.

The motorist who [illegible] for the [illegible] formation of the law would become [illegible] if this regulation was to become [illegible].

It is therefore our duty [illegible] the [illegible] with [illegible] and [illegible] the law and the regulations which [illegible] without [illegible] [illegible]

By [illegible] we [illegible] will [illegible] amongst [illegible]

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Recent Palestine Crises A Tragedy of Errors

By Victor Rine

The following article from the New York World presents the background of the recent violent attack by the Arabs on the Jews of Palestine and the general unrest which events there have caused in surrounding countries. This analysis of the circumstances which led up to the outbreaks in the Holy Land is written by a Jewish journalist, for years a close student of Eastern affairs and who, in the last ten years, has made five extended visits to Palestine, the most recent of which ended a few months ago. He has traveled throughout the country living as one of the people, working with them, debating their problems with them, hearing all sides. Several of the victims of the rioting were his friends.

"Blood will flow in Jerusalem directly from the Mosque of Omar, filling the Valley of the Kidron."

This prophecy, made to me by Ben Aaron who has since become a well known lawyer in Jerusalem, was called forth by the Nebbi Mussa riots of 1920, which gave the first violent signs of Arab hostility to the influx of Jews into Palestine. Since then the signs have been increasing, although the prophecy has not been quite fulfilled, even in the last days of bloodshed.

But the progression of violence is to be noted, giving as it does punctuation to the story of developments which lies behind the present situation. In 1920, during the Nebbi Mussa Festival (the Arab Passover), six Jews were massacred at Jerusalem. The following year in riots starting at Jaffa on May Day and spreading throughout the country the dead were numbered by tens. I was witness to the burial of the fifty-one Jewish victims at Jaffa on May 3, and there were scattered killings elsewhere, the total being under one hundred. It is certain that the death list in the present tragedy will be in the hundreds.

Are these horrors inevitable? Will they be repeated? Will the dead next time be counted in the thousands? In trying to understand these questions it is necessary to look closely into the four distinct elements directly concerned in the events—the Arabs, the Zionists, the British authorities and, not the least, certain Christian organizations with interests in the Holy Land.

After five extended visits to Palestine in the capacity of observer and student of events, I believe the first blame for the past, present and (let us hope we are faulty in the business of prophesying) future tragedies in Palestine must fall upon the entire British policy in that unhappy little land. This is not said to clear Zionist or Arab leaders, and others of their share, for they have a share, but primary responsibility rests with the British.

Their entire policy in Palestine, from the first announciation of the famous Balfour Declaration of November, 1917, up to the present controversy over the Wailing Wall is false, self-contradictory, hypocritical and inevitably leading to the organized attacks upon Jews in Palestine.

That Declaration—which at one time was about to be included in

(Continued on page 92)

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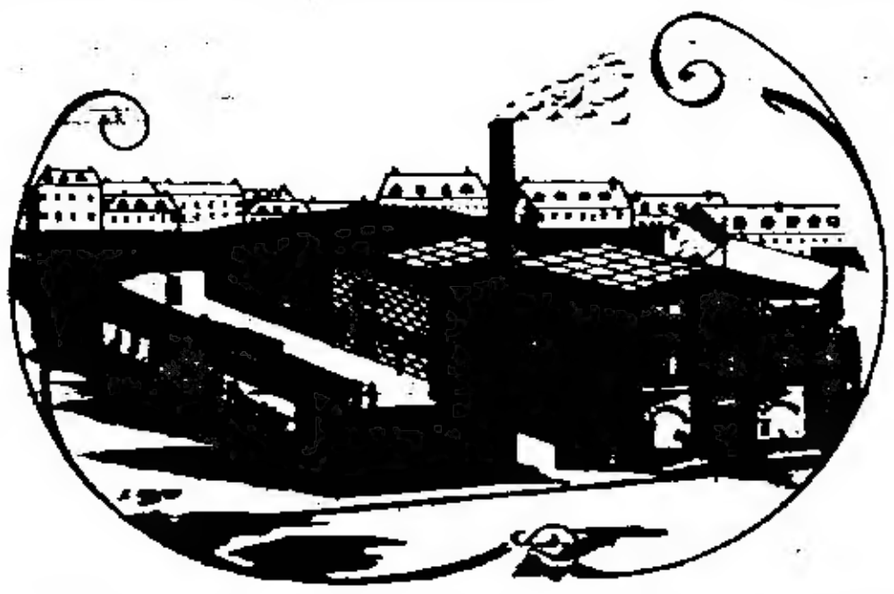

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5689 *In Review*

(*Continued from page 14*)

lic ground in the City of Washington for a monument or memorial in honor of the late Oscar S. Straus, to be erected by a society or association as a gift to the people of the United States. In June, the Oscar S. Straus Memorial Association was incorporated in New York State with the purpose of erecting and maintaining such a monument or memorial. Its incorporators include many prominent Americans of all faiths. In New York City, the Municipal Art Commission gave its approval to the erection of a monument to Haym Salomon, the famous patriot of the American Revolution, and a site for this monument which is sponsored by the Federation of Polish Jews in America, was also chosen by the municipal authorities.

Within the Jewish community, there were several interesting happenings in connection with religion. In Massachusetts, during the winter of 1928-1929, a dispute between rabbis and cantors as to the right of the latter to perform marriages, became so spirited that it was referred to the courts. The law restricts the right specifically to rabbis, and as definited by the Secretary of State the term "rabbi" does not include cantor. After a court had decided that any persons certified by a congregation as authorized so to do may perform the marriage ceremony, both sides reached the agreement to petition the legislature so to amend the law as to give both rabbis and cantors this authority.

The "mushroom synagogue" evil from which the larger Jewish communities suffer about the time of the fall High Holydays was again the subject of discussion in several cities, last spring. In New York, the Association of Presidents of Jewish Congregations of Brooklyn announced their intention to secure legislation to prevent the opening of temporary synagogues except with the approval of a recognized authority.

During the year, an effort was made by the Union of American Hebrew Congregations to ascertain the religious habits and proclivities of members of its congregations in each of the eleven cities which have over 50,000 Jews. A little over 10% of the 21,712 questionnaires sent out by the Commission on Research of the Union were returned. Assuming that this is a fair sample of the total membership of Reform congregations belonging to the Union in large cities, these returns brought out a number of interesting conditions and tendencies. Perhaps the most significant of these findings are: 1) that, the emphasis on Hebrew is decreasing and that on Jewish history is increasing in religious schools; 2) that three out of every four children of school age attend such schools; 3) that attendance at religious high schools is increasing; 4) that while the popularity of such ceremonials as the lighting of candles on the Sabbath eve and Chanukah and the home Seder on Passover is increasing, fifty per cent of the families never light Chanukah candles, conduct a Seder, or fast on Yom Kippur; four-fifths never made Kuddush on Friday night, and nine-tenths never have family services or recite grace at meals; 5) that the membership opposes increasing the Hebrew content of the ritual and is strongly in favor of revising the prayer book; 6) that the membership opposes increasing the sessions of religious classes two twice per week; and 7) that there is a strong demand for adult classes for instruction in Judaism, in the large cities.

Another inquiry in connection with religion was undertaken by the Congregation Tifereth Israel of Cleveland, Ohio. The object of this was to determine the value of secular activities such as athletics, social gatherings, dramatics, and the like, in connection with the primary function of the synagogue i

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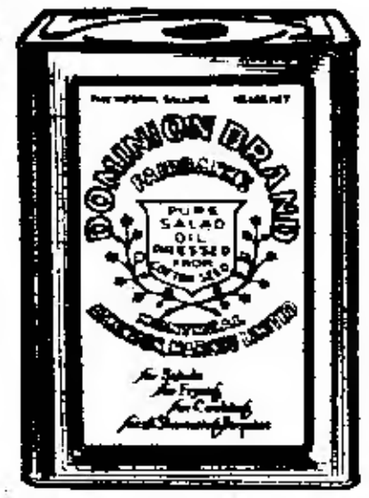

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large communities. Those responsible for the inquiry were unanimous in concluding that such activities do not have any religious value, that in many respects a synagogue which conducts them is attempting to do things for which outside agencies are much better equipped, and that these activities tend to throw into the background the religious purposes of the congregation. It was the opinion of the committee of inquiry that the congregation should strive primarily to be a religious influence and not consider it is performing its proper function merely because it can attract large numbers to its gymnasium, dance hall, and swimming pool.

Several interesting events relating to Jewish education also are deserving of mention. The first class, consisting of 35 students, entered the Yeshivah College of the Rabbi Isaac Elchanan Theological Seminary in New York City last fall, and some of the buildings of this institution, the first liberal college established by the Jewish denomination in the United States, were dedicated in December in the presence of large numbers of people. In June, the Hebrew Union College appointed a committee to look into the advisability of changing that institution to a graduate school.

While financial difficulties were experienced by Jewish parochial schools in Brooklyn and in Newark, N.J., the latter deciding to close at end of scholastic year 1928-29, several communities took important steps in the interests of Jewish Sabbath and week-day schools. Thus, in February 1929, the Bureau of Education in Boston inaugurated a system of uniform examinations for all Jewish schools in that city and in Cambridge, Dorchester, Roxbury, Lynn, and Revere; and in May, through the initiative of the Jewish Education Association of New York, a Board of License was set up to establish standard qualifications for teachers in Talmud Torah schools and to issue certificates of competency to those meeting these requirements. In this connection, the decision of Agudath Achim, the students' Zionist organization, to work for the introduction of the study of Hebrew in high schools and colleges is interesting.

In connection with Jewish community organizations in the United States, a highly interesting event was the completion of a comprehensive study of that subject by the Statistical Department of the American Jewish Committee, under the supervision of Dr. H. S. Linfield, the Director of the Department. The results of this study are given in full elsewhere in this volume. It was based on information gathered by the Department in the course of an enumeration of the Jewish congregations of the country made by Dr. Linfield as Special Agent of the United States Bureau of the Census.

We come now to a consideration of Jewish communal activities in connection with the external or foreign interests of American Jewry. These naturally divide themselves into 1) efforts to ameliorate the condition of the Jews of Eastern Europe, largely in continuation of the work begun at the outbreak of the World War, and 2) efforts to create in Palestine conditions for supporting a self-sustaining Jewish population. Activity in the first direction was greatly stimulated by increased suffering among the Jews dependent upon an agriculture in Bessarabia, Roumania, and among those of Lithuania, Moldavia (Roumania) and parts of Poland owing to the severe winter and to crop failures in the preceding fall. While the American Jewish Joint Distribution Committee (J.D.C.) kept in touch with these situations and appropriated funds for emergency relief, other organizations showed a desire to supplement the work of that body. In February 1929, the United Roumanian Jews of America called a conference of Roumanian and Bessarabian landsmannschaften to discuss the situation in their native lands, and decided to form the United Roumanian Bessarabian Relief Committee to raise and distribute a fund of $250,000 in aid of the Jews of Bessarabia. A small part of this sum was advanced by several individuals and dispatched to Roumania, but up to the time this

(*Continued on page* 94)

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Recent Palestine Crises

(Continued from page 89)

the Jewish daily prayer book—had promised "the establishment in Palestine of a national home for the Jewish people," thus giving new fuel to an old flickering flame. At the same time the document guaranteed that "nothing shall be done which may prejudice the civil and religious rights" of the Arabs. Thus were two peoples with conflicting interests established in Palestine for their mutual destruction.

A still greater disturbing element entered into Palestinian politics from across the Jordan.

Soon after the Balfour Declaration the British Government negotiated with the Hedjaz tribes and finally agreed to the establishment of the Northern Hedjaz kingdom, well knowing that this meant for the future of the Holy Land. The Prince, now King Feisal, as well as the whole Arab world, has always cherished the idea of uniting the Northern Arabs with the ancient Kingdom of Arabia on the southeastern coast of the peninsula and thus reestablishing the ancient power of the race.

Palestine is the bridge between the two kingdoms. Could the British Government have been unaware of the constant danger to Palestine in such a situation? And need we wonder why all the re-enforcements of British soldiers, despatched to the Trans-Jordanian frontier, are unable to stay northern Arabs from crossing the Jordan?

In 1920, Gen. Bals, the first British High Commissioner in Palestine, together with some of his lieutenants, bore the brunt of the Nebbi Mussa outbreaks. Gen. Bals was recalled and in his place was sent Sir Herbert Samuel, himself a Jew and a Zionist, but a good Britisher as well. The Arabs were aroused at the prospect of a Zionist as High Commissioner and this contributed, in part, to the outbreaks in 1921. To-day, upon hearing of events in the land of his former rule—he was known in certain quarters as "King Samuel"—he cut short his vacation to confer with the British Government on the situation.

In 1921 Sir Herbert was not [illegible] from censure by Jews, although [illegible] had the situation well in hand [illegible] ter three days of Arab attack [illegible] Jews. The present riots have [illegible] in progress a week and the [illegible] of the blame falls upon the [illegible] of the acting High Commissioner Luke. Let us examine his [illegible] in the "Wailing Wall" incident.

Now the Wailing Wall is [illegible] an ordinary wall of stone like [illegible] lions of walls, but it has been [illegible] pected in the minds of Orthodox Jews for a thousand years with [illegible] remains of their ancient temple [illegible] symbol of the ancient greatness [illegible] has accordingly become a shrine [illegible] which they go daily to pray [illegible] lament the past glories of Israel.

The Arabs, although the property unquestionably belongs to the Mosque, the Mosque El Aksa, [illegible] for ages respected the feelings [illegible] pious Jews and never molested them, perhaps because the wall [illegible] sacred to the Moslems too. The [illegible] in front of the wall is no more than seven or eight feet wide, [illegible] structed on the other side by [illegible] buildings allowing some [illegible] though not much, to enter the space between.

These buildings are part of the great Moslem charitable foundation property and in the last few years Arab high officials have demanded permission to build near the wall. High Commissioner Luke finally granted them the right to build on land that will obstruct access to the wall, at the same time specifying that Jewish claims must not be interfered with!

It was this action which led directly to the present rioting and bloodshed. However, there does not seem to be any justification in the charge that the British Administration has some particular, malicious reason for playing this game.

No fair-minded observer can be blind to the larger interests of the British Empire. There is a Moslem world which the British can not afford to alienate. The Moslem boundaries are not confined to Palestine. Arabs of Trans-Jordania are moving, those of Syria are aroused and the Moslems of India are making themselves heard.

GREETINGS AND BEST WISHES FOR THE NEW YEAR

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These considerations do not clear British false and contradictory ... leading to the spilling of ... d, both Jew and Arab, but ... lead us to the guilt which must ... rne by certain Zionist leaders ... well. In the first place the ... pretation of British declara... and activities respecting Pales... has never been as happily in ... rmity with the facts as it ... be.

... me of these Jewish leaders ... the Balfour Declaration as a ... se to make Palestine a Jewish ... al home, certainly something ... different from the establish... of such a home in Palestine. ... of them have been too willing ... regard Arab susceptibilities.

... considering the Jewish pres... ing issue is very simply, the ... of self-defense in Palestine ... as must live in Palestine, be... building a national home ... they must see to their own ... tection, since it appears they can... depend for it upon the British ... ministration. ... Jabotinsky, a former Bol... ... a man of ... Bolshevism ... seen of ... in Palestine ... 1921, Mr. Jabotinsky's ... ... a message ... favorite argument ... ... to this ... Jewish soldiers ... and must keep ... number was reduced ... and slaughtering ... ... 1921 and ... ... were killed. ... ... the ... ... the ... ... Street ...

... ... Ben... ... was ... ... Palestine ... ... Jews ... ... against ... ... Jews were killed ... ... but ... ...

agricultural colonies of Jews were attacked by Arabs, but they were resented as intruders, not as Jews.

As a matter of fact the Jew has been a rather revered person. There is a tradition coming down from pre-Biblical times, from the days of Abraham, giving the Israelite the rights of the first born and of a brother. To the strict Arab the Arab adhered implicitly, Ishmael, from whom Arabs themselves descend, was assuredly the bad boy. They were perfectly happy in their second place and they placed almost implicit confidence in the Jew who was doing them the honor of settling ... their country.

A story illustrating this was told to me by an old Jewish settler who came to Palestine before the advent of political Zionism and who, in the eighties was one of the founders of the first Jewish agricultural colony, Rishon L'Zion in Judea.

He had been riding a donkey from Rishon to Jaffa when he met an Arab and his wife. Now ... ...

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5689 *In Review*

(*Continued from page* 91)

is being written the press has not reported the results of the fund-raising efforts of this Committee.

The following month, the Federation of American Jews of Lithuanian Descent also decided to come to the aid of their former compatriots. This body had been organized in November 1928 for the purpose of extending cooperation to the Jews of Lithuania, and had appointed a fact-finding commission to study conditions in the home country as a basis for future work. Mr. Edward M. Chase of Manchester, N. H., the honorary president of the organization made a gift of $25,000 for the support of the Tarbuth (Hebrew) School system in Lithuania. In the spring this organization held a meeting and decided to raise a fund of $50,000 for emergency relief, and at the end of March the dispatch of $2,500 was announced. In the same month, a conference called by the American Jewish Congress, the Roumanian-Bessarabian Relief Committee, and the United Roumanian Jews decided to raise $500,000, for relief in places of unusual suffering, and to make an appeal for clothing to be sent overseas.

In the meantime, there was much activity also in the direction of constructive relief, especially that which aimed at rehabilitating the Jews of Russia. The work of the Agro-Joint proceeded according to program, and an agreement for continuing the agricultural colonization of Russian Jews for the next ten years with the aid of a $10,000,000 fund contributed by American Jewry, was entered into and signed in January 1929, on the one hand by the Soviet Government and on the other by the American Society for Jewish Farm Settlement in Russia. In this connection, the gift of Mr. John D. Rockefeller of $500,000 to the $10,000,000 fund (November 1928) is deserving of record. In June, the ICOR (Jewish Colonization Organization for Russia), which has been following with great interest the efforts being made to colonize Jws in Biro-Bidjan, Siberia, sent a commission of American experts thither to survey the possibilities of that region.

But agricultural colonization was not the only rehabilitative effort that was vigorously pushed during the year. The American Jewish community showed a great and growing interest also in efforts to industrialize the Jews of Russia and Poland, chiefly the former. Leadership in this work is being taken by the ORT, formerly a Russian but now an international organization for the development of trade and industry among Jews. The ORT Reconstruction Fund, as the American branch of the organization is called, decided last January to gather a fund of $1,000,000 to be used in supplying the declassed Jews of Russia and the many former Jewish traders in Poland now ruined by economic changes there, with tools, machinery, and raw materials, in order to enable them to become independent producers. A campaign to raise this fund was launched by a special campaign committee in April. In the meantime, the ORT Reconstruction Fund is acting as the agent for thousands of American Jews who are sending tools and machinery to relatives in Russia, where it is admitted free of duty. The ORT was offered aid by other organizations. In February, Jewish labor groups including the Workmen's Circle, the United Hebrew Trades, the Forward Association, the Jewish Socialist Verband, the National Jewish Workers' Alliance, and the Poale Zion, called a conference in New York City and decided to raise $1,000,000 in five years, to be turned over to the ORT and the Agro-Joint for industrialization work in Russia; and in March the Progressive Order of the West

Our Sincere Wishes for a happy and prosperous New Year

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...lled a conference on the Russian ...uation and also decided to raise ...nds for the same purpose.

All these activities brought to the ...mmunity the realization that the ...ief work begun in 1914 had not ...t been completed, and when, in ...bruary, the United Jewish Cam...ign conducted a referendum on ... question among 100,000 form... contributors, a great majority of ...se who responded favored the ...ntinuation of this work for sev... ...al years more, and on May 12, ...zen community leaders came ...gether in a meeting called by ... United Jewish Campaign, there ... no dissenting voice when the ...ention voted to authorize the ...nt Distribution Committee to ...rganize itself on a more per...nent basis, to be better able to ...ntinue the work of reconstructive ...ief in central and eastern Eu... ... In the same month a com... ...tee of physicians and sanitarians ... organized, with Dr. Milton ... Rosenau of Cambridge, Mass., ... chairman, to sponsor in the ...ited States the work in Europe ... the Oze, a body working to ...m te the health of the Jewish ...lation in European countries.

Interest in the economic condi... ... of European Jewry absorbed ... of the attention which the ...erican community gave to ex... ...al problems. Happily, thanks ... ... to the change of govern... ... in Roumania, persecution of ... in foreign countries did not ... a point during the year where ...ssed public action, except that ... efforts of the Jewish Section ... the Communist Party (Yev... ...) in Russia to suppress the ... religion excited the Rabbini... Board of Greater New York ... suggest that mourning services ... held in synagogues in October ...928, and to call a mass meet... ... October 24, at which pro... ... resolutions were adopted. ... ...ilar resolutions were adopted at ... convention of the American ...ss Congress last May.

At the same convention, a resolution was adopted favoring closer cooperation between the Congress and the American Jewish Committee, and providing for steps to bring this about. Subsequently, announcement was made that both bodies had appointed committees to meet in the fall for joint consideration of this matter.

In connection with Zionism and Palestine interests, the past year was remarkable for many significant occurences. The dissension within the Zionist Organization of America which rose to sensational heights in the spring of 1928 all but abated after the Zionist Convention in Pittsburgh, Pa., in that year, although a small group of Zionists, opposed to the policies of the administration, subsequently held several meetings and made plans for organizing an opposition group within the Organization. The latter body took steps to bring about the administrative reforms which had been proposed at the convention, entrusting their execution to Dr. Isaac M. Rubinow, formerly of Philadelphia, who was elected Executive Director. In the elections, last spring, for delegates to the World Zionist Congress, none of the candidates proposed by the opposition group was elected. Late in May, when announcement was made of the agreement between the British Government and a syndicate organized by Moses Novomejsky, an engineer, to exploit the minerals in the Dead Sea, Mr. Jacob de Haas, a member of the opposition group issued a public statement to the effect that this group had in the preceding winter obtained the fund of almost a half million dollars required by the British Government as a guaranty that Novomejsky would have adequate financial support, and is to appoint three of the eleven Directors of the Palestine Mining Syndicate, Ltd., the Novomejsky corporation.

Continued on page 98

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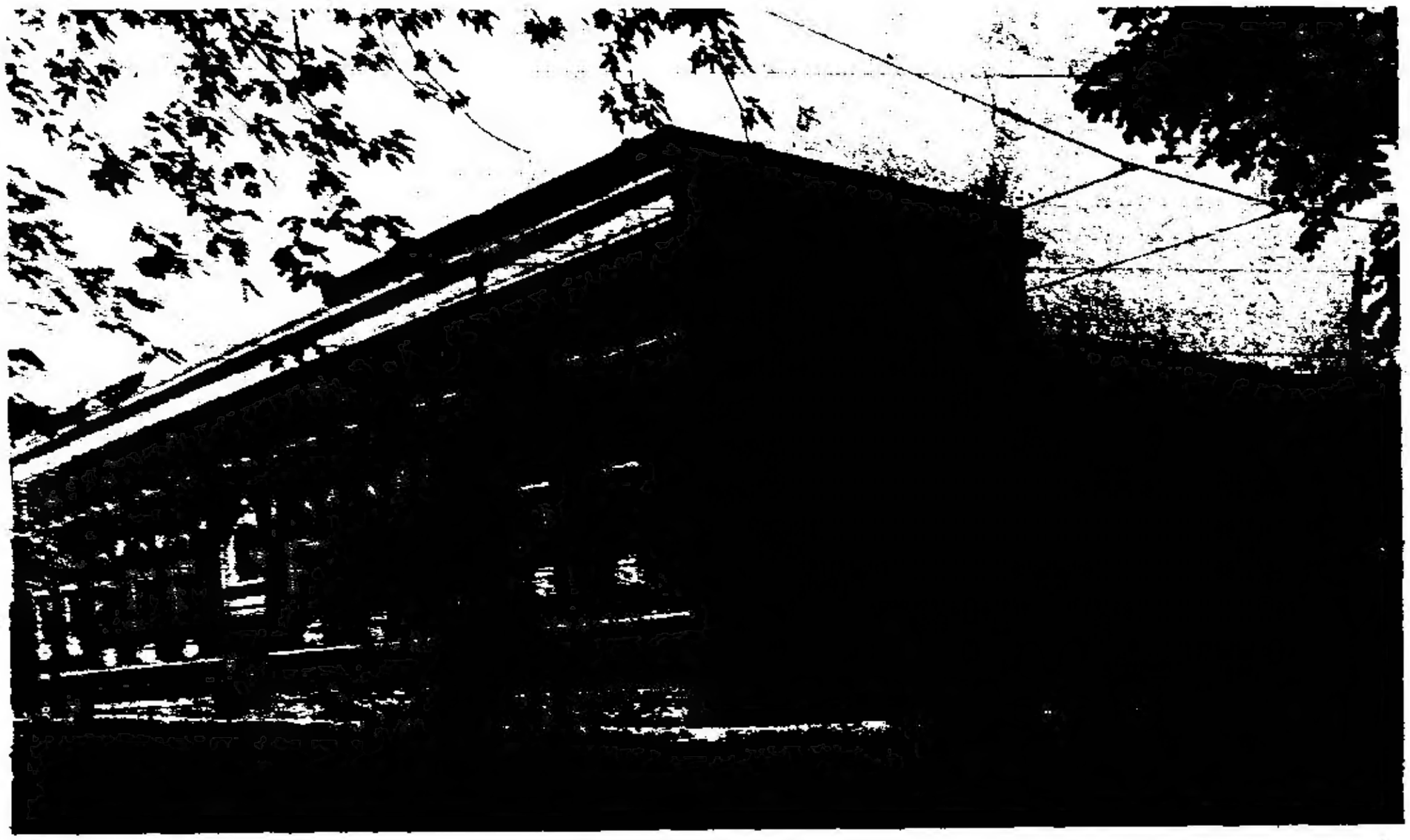

DEDICATED LAST SUMMER

Photo by Poole's Studio.

The Sir Mortimer B. Davis Memorial Building, new home of the Y.M.H.A. of Montreal.

Recent Palestine Crisis

(Continued from page 93)

...nd only to their own Koran, and ...ld never be wrong.

The sad changes observable in the ...ab attitude today are the inevit... results of definite causes, of fal... ...ous policies, malevolent interests ... arrogance on all sides. They ... led steadily through misunder... ...ding to hatred, murder and ...der.

Arab propagandists are not with... responsibility. They too, have ... willing to interpret the Balfour ...claration as some Zionists inter... ... and they have stirred up their ...ple with the argument that their ...ds have been taken away from ...

They have been willing to ignore ... plain fact that Jewish coloniza... has brought to all Palestine, ...luding the 70 per cent. of the population which is Arab, a prosperity which has not been known there for many centuries. The millions of dollars which are collected every year by Jews all over the world for Zionism are largely spent in Palestine, and the Arabs for the most part are the recipients.

Land prices have risen to heights which no Arab landowner had ever dreamed of before. The colonists are compelled to use Arab labor, and the wages of the workers, low enough by all European standards, let alone American standards, are still much higher than in the days of the Turk. Sanitation, hospitalization, all the comfortable influences of civilization are benefiting the Arabs as never before.

But some of the Arab leaders speak of these things only as a warning of increasing Jewish influence which will one day deprive the Moslem of his heritage. The argument is strengthened by those Jews who deny the validity of that heritage, who regard a thousand years of Arab occupancy as a usurpation and claim the whole country as their own.

[illegible] Arabs have a greater grievance than just Palestine.

There are, besides the Moslems of India, some 200,000,000 of the sons of Ishmael, all as closely related to the Palestinian Arabs and as bound up with their fate as a common blood, a common language, a common religion and common culture can make them. Their [illegible] are [illegible] to rouse them to common action in the face of foreign aggression.

[illegible]

[illegible]

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5689 *In Review*

(*Continued from page 95*)

The progress of the Hebrew University at Jerusalem attracted the interest of several groups in the community, largely under the stimulus of the American Advisory Committee. A movement to establish a Department of Jurisprudence was launched by a group of attorneys who held a meeting in New York City, in May, at which the Hon. Benjamin N. Cardozo, Chief Justice of the Court of Appeals of New York State presided, and at which it was urged that Jewish attorneys throughout the country organize themselves for this purpose, just as Jewish physicians had done in order to promote the interests of the medical department of the University. Messrs. Max Levy and Louis Lamle, both of New York City, are chairman and secretary, respectively, of the lawyers' committee. In May, announcement was made by Mr. E. Julius Fehs, of New York City, oil geologist, of the organization of an American committee which will assume the responsibility for the annual budget of the scientific department of the University, will supply equipment for a physical laboratory and for geological, botanical, and zoological departments, will arrange for the establishment of a meteorological laboratory in connection with the department of mathematics and will endeavor to obtain endowments for special institutes in the scientific department and the acquisition and maintenance of a scientific library.

Economic life in Palestine also claimed the attention of American Jewry. The American Zion Commonwealth succeeded in obtaining funds to enable it to meet pressing obligations in connection with land purchases before the collapse of the land and building boom in 1926, when failure to pay these debts would have meant the loss of sums already paid out by the Commonwealth on behalf of many individual investors.

In the Supplement to its Second Annual Report, the Palestine Economic Corporation showed that the total of its loans and investments in, together with appropriations for Palestine, up to December 31, 1928, amounted to $2,550,000 as compared with $620,000 at the time of its organization. During the second half of 1928 alone, new appropriations amounting to $1,010,000 were made by the Executive Committee. Of this, $250,000 was applied to the purchase of 5,000 dunams (1,250 acres) of the unsold land of the Haifa Bay Development Company, Ltd., and another $250,000 was added to amounts already appropriated for agricultural for agricultural credits, bringing the total thus invested up to $485,000. The report showed also that the Corporation had increased its original participation of £5,000 in the stock of the Palestine Mining Syndicate, Ltd., already referred to, to $125,000.

By far the most important event of the year in the United States, insofar as Palestine is concerned, was the non-Zionist Conference, held in New York City on October 20 and 21, 1928. This brought to a head the efforts begun in 1924 looking to the enlargement of the Jewish Agency for Palestine, created in the Mandate, by the inclusion of representatives of Jews who are not members of Zionist organizations. The Conference adopted two resolutions, the first accepting and approving the report of the Joint Palestine Survey Commission (see Volume 30, p. 37), and its recommendations as a basis for future action by the non-Zionists of America, and the second providing for the appointment of a committee of seven with power to name and designate the non-Zionist members of the Council of the Jewish Agency allotted to the United States in accordance with definite calculations, and to adjust with representatives of

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the World Zionist Organization any differences that may have arisen or that may arise with respect to the recommendations contained in the Report of the Joint Palestine Survey Commission. Subsequently the following Committee of Seven was appointed: Felix M. Warburg, Chairman, Cyrus Adler, James G. Becker, Lee K. Frankel, Herbert H. Lehman, Julian Morgenstern, and David A. Brown, Mr. Marshall, chairman of the Non-Zionist Conference, acting with the Committee, resigned. In June, the Committee announced the names of the American members of the Council. This action paved the way for similar steps in other countries, with the result that it was possible for the Council to convene in July last, following the adjournment of the sixteenth biennial Zionist Congress in Zurich.

The Jewish community of the United States had occasion to welcome a number of distinguished visitors during the year. These included: Viscount Allenby, leader of the British troops which wrested Palestine from Turkey; David Bloch, Mayor of Tel Aviv; Dr. Chaim Heller of Germany, renowned authority on Biblical texts and opponent of the "higher" criticism; Col. Frederick H. Kisch and Harry Sacher, representatives of the Zionist Executive, Jerusalem; Lord Melchett, London, capitalist and member of the Joint Palestine Survey Commission; Otto Schiff, London, banker and communal leader; H. Slossberg, Paris, former Russian Jewish leader; Dr. S. E. Soskin, Palestine, agricultural and colonization expert; Dr. Saul Tschernichowsky, Hebrew poet and lecturer on neo-Hebraic literature; Dr. Max Weinreich, philologist, general secretary of the Yiddish Scientific Institute, Vilna; Dr. David Yellin, head of Hebrew Teachers' Seminary, Jerusalem; Dr. Chaim Weizmann, president, and Nahum Sokolow, vice-president of the World Zionist Organization.

II.
OTHER COUNTRIES

In discussing the leading events of Jewish interest in countries other than the United States we propose to adhere to the classification of these lands followed in last year's review, i.e., A Western countries, B Eastern countries, and C Palestine. In a separate section D we shall deal briefly with other matters which engaged the interest and attention of the Jews of several countries.

A. WESTERN COUNTRIES

Canada

In Canada, the Quebec school question was not definitely settled during the year. In January it was announced that a committee of Jewish citizens had agreed with the Protestant Board of School Commissioners on a modus vivendi. The terms of this agreement have not been disclosed, but it is known that the proposal to establish a Jewish school system side by side with the Catholic and Protestant systems, which had been urged in some Jewish quarters, was, after thorough discussion, rejected as not in the best interests of the community.

South America

Several events worth nothing occurred in South America. It is both interesting and significant that the Jews in ARGENTINE collected a fund of $12,668, no inconsiderable sum for so young and struggling a community, for transmission through the Jewish Colonization Association (ICA) to relieve the famine sufferers in Bessarabia. In BRAZIL, the cornerstone of the first Jewish temple was laid last December in Sao Paulo; the building is to be a community center along the lines of those conducted in the United States, combining the functions of synagogue, school and social hall. And there was in the same country for the first time in its history, a conference of Jewish teachers; this took place in January under the chairmanship of Rabbi Raffalowicz. In May, according to a report published by the Paris office of ICA, the Brazilian Government announced its intention to give adequate police protection to the Jewish colonists who are often harassed by marauders who hide in surrounding forests.

England

In ENGLAND, great interest was shown in the movement initiated by Col. Josiah Wedgewood, Labor member of Parliament, to arouse sentiment in favor of making Palestine, upon the expiration of the Mandate, one of the British dominions. With this end in view, Wedgewood organized a Seventh Dominion League and published a book "The Seventh Dominion" in advocacy of his proposal. Lord Rothermere, the newspaper publisher, on the other hand, continued his policy of opposition to England's holding the Mandate, and much amazement was expressed when, in January, he published an article urging that England yield to Italy the mandates for Palestine and Iraq.

In the meantime, the Jewish community was watching with deep interest the progress of the movement in the United States for

(Continued on page 102)

New Year Greetings

The Sun Life Assurance Company of Canada extends to its Hebrew clientele and to the entire Hebrew community its hearty greetings on the occasion of the Jewish New Years' festival.

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Recent Palestine Crises

(Continued from page 97)

about their attachment to the Jews, of their great grief in making it appear that they fight the Jews when they mean "only the Zionists," a distinction not so easily marked when it comes to the actual killing. Musa Khassen Pasha somewhat touchingly remarked:

"It seems we are still two Asiatic races, requiring a third to take care of us."

I asked him what his organization intended doing after all political and peaceful methods fail.

"Then," he replied, "we have a fixed plan to pursue. What this plan is you can hardly expect us to tell you."

The Arabs have learned that killing is the most effective means of getting a hearing in Parliament, and so much is the pity. It is a well known fact that this Arab, who, in fanatic frenzy and incited to the status of a beast, kills gray beards and cuts innocent children to pieces has been in calmer days a stanch friend of the Jews.

The fact that for so many centuries Orthodox Jews and Orthodox Moslems were able to live in complete harmony and friendship indicates that the present religious aspect of the quarrel is deceptive and is being used to inflame passions on both sides.

The dispute over the Wailing Wall itself is, of course, nothing new. It is a quarrel of some years' standing, but has been growing steadily more intense as the Jews become firmer in their determination to possess actual title to the wall and the narrow street in front of it and as the Arabs become firmer in their determination not to relinquish anything they have so long regarded as sacred.

But behind this animosity lies a much more materialistic story. Palestine is a very tiny country, and by any standards of Westerners would be considered heavily overcrowded in comparison with its material resources. It is an agricultural country primarily and as far as can be seen at present must remain that. Religious communities of half a hundred religions and sects account for a goodly proportion of the population, but the prosperity of most of the people depends upon continuous Zionist support from abroad, at least until all the present colonies are put on the sound economic basis that obtains in most of the pre-war Jewish agricultural settlements.

Increased sanitation has cut the Arab death rate so that the natural increase of this part of the population equals the increase by immigration among the Jews, and the crowding keeps on apace. Under these circumstances economic rivalry is emphasized constantly.

It works no hardship on a considerable element of the Arab community. The great Arab landowners especially have made handsome fortunes in the land boom, but the very men whose financial welfare has been improved are usually politically ambitious and consequently afraid of the power which a more prosperous, better educated Jewish community might exercise.

The two are not necessarily irreconcilable, but the only power which could bring a reconciliation about, the British Administration, has failed in that important part of its mandatory work.

In the midst of this rather pessimistic outlook there is one encouraging circumstances in the present situation. In the two previous organized attacks by Arabs upon the Jews of Palestine there has been hardly more than a mention in the American press. To-day all newspapers are full of the fighting, the atrocities and all available details. Censorship seems at least as crippled as the more effective means of defense, and while the latter fact may reflect darkly upon all authority whose business it is to protect lives and property, the former fact carries through the darkest shadow a clear glimmer of hope.

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The doctrine known as "divide and rule" may be all right for a strong power, and even England may wake up one day to learn that the greater strength lies in the Jewish weakness—the weakness of a people who have, however, a great moral force throughout the world.

As for the Jews in Palestine and the Arabs too, perhaps in the course of time it may not be impossible to try the doctrine, "Unite and rule."

Associated Screen News Unique Enterprise

Perhaps the most unique among the successful industrial enterprises of Canada is the Associated Screen News whose head office is situated in Montreal.

Organized primarily in 1921 to meet the growing demand for Canadian made motion pictures, the company under the direction of Mr. Bernard E. Norrish rapidly became the leader in its particular field of activities. Today, over ninety per cent of the film shown in Canadian theatres is processed in Canada from American and British negatives in the laboratories of the Associated Screen News.

As the company expanded and subsequently moved to its new building on Western Avenue at the corner of Decarie Boulevard, complete studio facilities were arranged. As a natural sequence of events, portraiture became an important phase in the company's activities. During the past two years many prominent personages including public and private individuals have been photographed in this most modern and ideally situated plant in Canada.

Among the diversified camera assignments are photographic expeditions that embrace the world. Thousands of negatives have been assembled from nineteen different countries in Europe and the Orient which include such valuable scenes as the Taj Mahal in India, the Victoria Falls in Africa, the religious ceremonies on the Ganges, and the rituals of China and Japan. During the recent visit of the Prince of Wales, staff Cameramen from the Associated Screen News accompanied His Royal Highness by special appointment during his entire trip through Canada, obtaining many exclusive portraits for the world's press. Prince Henry and other members of the Royal family have favoured the company with their patronage and added a prestage which is a distinct compliment to the craftsmanship of Canadians.

The concern expresses a proper pride in the possession of an extraordinary technical staff — an all-Canadian staff — —of experts in the making and processing of pictures, both motion and still. The staff has been built up and trained in Canada as a part of the swift but healthy development of the Associated Screen News, from its beginning a few years ago as a two-man organization with one camera and a great many ideas.

The company now serves the motion picture industry and the broad field of Canadian enterprise with a staff and equipment that is not surpassed anywhere in the British Empire. This plant, unique among the Dominion's industries, operates night and day, with a daily capacity of something more than a hundred thousand feet of finished motion picture film from its laboratories. Meanwhile other departments busy with their specializations are turning out thousands of commercial photographs, special screen titles and trailers and Canadian productions of scenic travel adventure, news and industrial motion pictures.

This establishment is located on the margin of one of Montreal's best residential districts. It is surrounded by gardens, ample daylight on every side and ventilated by continuously filtered and conditioned air. Every inch of its thousands of feet of floor space from roof to furnace room is kept as spotless and clean as chemistry, equipment and diligence can make it, resulting in an industry practically idealized in behalf of a flawless, perfect production.

D. Hatton Co. in Business Fifty-Five Years

The firm of D. Hatton Company is an old established one, dating from 1874. The founder of the house, Daniel Hatton, started the business at the present stand fifty-five years ago, and, being a man of ability and vision, achieved a great success in a pioneering way. In 1910 the business was transferred to J. A. Paulhus, a partner in the old firm, and since the business has grown by leaps and bounds. The firm has a universal reputation and is well known all over this continent and abroad. Besides controlling a vast amount of trade in all parts of the country, it also exports to Europe, West Indies and Mediterranean countries. The business embraces all kinds of fish, whether live, fresh, salted, smoked, canned and preserved. The D. Hatton Company claim to be the largest distributors of all kinds of fish in Canada. Monsieur J. A. Paulhus, the present owner, has devoted much of his time to the study of fish life and the fish business and is considered an authority upon all matters relating to fish production and marketing.

Diamond Taxicabs Has 500 Large Passenger Cars in Operation

Call Plateau 3221 for a Diamond Taxicab if you want the comfort and luxury of a fine pleasure car. The Diamond Taxicab Association Limited has 500 fine large passenger cars, mostly McLaughlins. The majority are not marked at all, so that they give the impression of being private cars. The Diamond Taxicab Association Limited, the largest in Canada, is the only one that has made no change of name since 1922, when it was organized. The hourly rate for weddings etc., is $2.50 per hour, and the cars operate on the lowest rate in Montreal. For comfort, luxury and economy call Plateau 3221.

First Class General Garage in Outremont

Gray Bros. & DeGuise, 93 Laurier Ave. W., a General Garage situated in the heart of the Outremont district has been catering to a well satisfied Jewish clientele for the past six years. Experienced service given to all makes of batteries. Gas and oil sold wholesale and retail. Greasing and crank case service. Experienced service on all makes of electrical apparatus. If you have not patronized our garage yet, a trial will convince you. Call Belair 4670.

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It is a fact that every user of HAMMER BRAND PLASTER is making more plastering profits. For every plastering job HAMMER BRAND PLASTER is easily applied — hardens quickly and gives a satin snow-white finish.

These are some of the points that give it uncommon prestige in the building field.

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Dominion Bridge Co.

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Designers, Fabricators and Erectors

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MONTREAL.

Mark Fisher, Sons & Company

Extend to their Friends and Customers of the Jewish Community their very best wishes for a Happy and Prosperous New Year

5689 *In Review*

(*Continued from page 99*)

bringing about the cooperation of non-Zionists with Zionists, through the enlarged Jewish Agency, in the upbuilding of Palestine. The plan was bitterly opposed by the Jewish Chronicle and the Jewish World, influential weeklies issued by L. J. Greenberg, an ardent Zionist, belonging to the Revisionist group. Nevertheless, upon the call of the Board of Deputies of British Jews, representatives of English Jewry met in London on April 22, and after a spirited debate, in the course of which very little opposition was expressed, voted 1) to accept the invitation of the Zionist Organization to be represented in the proposed enlarged Jewish Agency; 2) to authorize the Board of Jewish Deputies to select the six representatives allotted to Anglo-Jewry, and 3) to request the Board to set up a permanent committee on Palestine, of which these representatives are to be members, to deal with Palestinian matters insofar as they concern the Anglo-Jewish community.

The Anglo-Jewish community was stirred by reports of suffering among the Jews of Bessarabia last year, and the Board of Jewish Deputies and the Anglo-Jewish Association jointly issued an appeal in their behalf in February. The community also took part in a concerted effort in several European lands to send matzoth to Russia last Passover, this activity occasioning the revival of expressions of deep concern over the attitude of the Soviet Government towards religious teaching and the policy of the Jewish section of the Communist Party to suppress Judaism. The activities of the Anglo-Jewish community, largely through the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association, in connection with other foreign affairs will be briefly described below.

Australia

In AUSTRALIA, the even course of Jewish life was disturbed in September last by a controversy between Jewish religious leaders and a Christian clergyman who, writing on the growth of agnosticism among Jews in Eastern Europe, declared that Judaism is the greatest enemy of the Christian church. It is also interesting to note that, in January, some manufacturers of clothing in Melbourne were charged with exploiting recently arrived foreigners, including Polish Jews, by methods which were formerly identified in the United States and other countries with the sweatshop system.

Union of South Africa

In the UNION OF SOUTH AFRICA, two events within the community are worthy of mention. The first was the holding of the Jewish Education Conference called by A. M. Abrahams, President of the South African Zionist Federation, S. Raphaely, President of the Board of Jewish Deputies, and Rabbi J. L. Landau; the second was the organization in September of the Jewish Historical Society of South Africa, whose immediate purpose is the preparation of a history of the Jews of that region.

Norway

Turning now to the western part of the European continent, we record the adoption in June last by the Parliament of NORWAY of a bill which, by requiring stunning prior to the slaughter of animals for food, has abolished Shehitah, the Jewish method of slaughter. The passage of this bill was the culmination of a movement, sponsored by the Norway humane society, which had been going on for several years. This event aroused dismay in every Jewish community in the world.

Switzerland

In this connection, it is interesting to note that in SWITZERLAND, where Shehitah has been forbidden since 1833, several newspapers urged the abrogation of the constitutional prohibition on economic grounds, because of the fact that the neighboring principality of Liechtenstein profits by the arrangement, as most of the cattle slaughtered for Jewish consumption in Switzerland is purchased in that country.

We have moved! Note new phone number

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BRITISH PRODUCTS OF GOOD REPUTE

DYESTUFFS — CHEMICALS — PIGMENTS — DRUGS

Stocks and Service at Montreal

France

In FRANCE, the plight of the ... victims of the famine in ... again aroused discussion ... in the communities of the pro... made several visits before that ... Eastern European Jews be ... not to settle in agricultural sec... in southern France. In April ... Jewish students of the Univer... of Montpelier left a lecture ... as a protest against the anti-... introduced in the Universities ... Paris professor ... to be an anti-semite, to ... a lecture. Many other stu... took sympathetic attitude ... Jewish colleagues, and left the hall.

Italy

... was expressed ... ... in all parts of the ... is to the consolidation ... ... communities. In ITALY ... conclusion of the Concordat ... the Vatican and the Italian ... Government (Oct., 1929), the ... ... were almost unanimous ... that the Concordat naturally strengthened the Catholic influence in the schools and many Jews have protested against the ... of religious and ... ... the Government has stated ... ... are to be afforded to the Concordat. This situation ... ...

New Year Greetings to our clientele.

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and Best Wishes for

the coming New Year

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MAKERS OF

Fine Worsteds and Woollens

CLOAKINGS AUTO RUGS

New York Factors Establish in Canada

The marked growth of business in Canada has attracted the attention of Bachmann, Emmerich & Co., Inc., Commercial Factors of New York, and after a survey of conditions in the Dominion over a period of many months they have satisfied themselves of the need of a factoring service here to assist and nurture worthy business projects towards ultimate success. Mr. A. S. Bring, Assistant Secretary of Bachmann, Emmerich & Co., Limited, Montreal, the Canadian subsidiary, in an interview with our representative outlined the following:

"In these days of branch specialization, it becomes necessary for progressive business to dissect its problems into their particular classes and treat with them as separate and distinct entities. Business today is confronted with two important problems, each of equal importance and in their respective classes demanding experienced and specialized treatment. They are merchandising and financing.

Rarely if ever do we find one individual endowed with the necessary aptitude of being able to cope with both of these problems with an equal amount of dexterity. It is either a case of having the ability to merchandise and lacking the ingenuity at financing, or vice versa. And in the case of the exception, if he be fortunate enough in possessing both of these faculties, most always he is lacking the financial means to carry forth his design.

Often we hear of well-equipped organizations manufacturing or distributing marketable articles much in demand, and, in fact, with ready confirmed orders on hand, but are hampered in supplying the output because of lack of capital. This is a most unfortunate situation to be confronted with as it affords an opportunity for competitors to take advantage of such handicap. And so the time and energy spent in bringing out an idea is soon found to have entirely benefited the next fellow.

"Factoring" as the term applies to our business in New York and now being introduced by us in Canada, provides for such exigencies. It places at the disposal of the manufacturer and merchant the financial means to facilitate the natural turnover and, better still, promote it to a degree far in excess of independent possibilities, for besides removing the burden of financial manoeuvering it affords complete concentration to the important problem of merchandising.

The difficult competition in trading and the narrow margin of profit can be overcome only by speci and undivided attention to me chandising and, most importa volume turnover.

Then there is the credit asp which in itself is a vital consider tion. The time expended in ass taining as to the risk of prospect accounts, the worry over the sc ency of customers—all these eat i and have a decided effect on mo merchandising. The administrati of credit to day is without a doi a task to be left in the hands specialised experts."

Overcoming Frozen Radiator

Down in the sunny south a fro radiator is an unheard of occ rence. Here in this climate the r iator is subjected to considera abuse and it needs must be co structed to take care of a sudd drop in temperature.

The manufacturers of the "Ev ite" radiator core, a segment of which is shown here, claims that frost expansion has been provided for because its construction permits enough expansion and contraction to start water circulation in a fro en radiator.

"Everite" cores can be supplied for all makes of cars. The upper and lower tanks, water connections etc., can always be used and assembled to the new core unless of course they are too badly damaged.

The "Everite" radiator core is manufactured by the Cartier Manufacturing Co., Ltd., Montreal, Que.

Artificial Stone For Building Purposes

A. Desrosiers formerly with Desr Stone Ltd., has started again manufacture Artificial Stone, know to the trade as "Desrosiers Ston for the past fifteen years.

The quality and service toget with moderate price has built up record on the numerous buildings to which this Stone has been sup plied throughout the city.

On any work you may have future calling for Artificial Sto be will be glad to receive a call fr you or to see you at any time his office, 3830 Ontario East wh his plant is located. Phone Clai 3359.

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MONTREAL

Jew Wins Pulitzer Prize

This Article by Everett Ewing is Published by Arrangement With Editor and Publisher the Fourth Estate

BACK of that editorial titled "An Unspeakable Act of Savagery" which won for Louis B. Jaffe, editor of the *Norfolk Virginian-Pilot*, the Pulitzer award for the best editorial of 1928 stand several factors which have had a bearing on bringing the distinction to him.

Among them first may be mentioned qualities possessed by Mr. Jaffe, and next those of his newspaper. The words "thorough", "deliberate," and "liberal" perhaps have been overworked by frequent application to persons or institutions, but happily they fit both the editor of the Virginian-Pilot and that paper.

The editorial, on which the judgment of the awards committee was based, was but one of many of a tenor during the years that Jaffe has been editor of the Virginian-Pilot. A series which preceded during 1926 and 1927 led to the enactment by the General Assembly of Virginia early in 1928 of an anti-lynching law. This law removes a condition, existing through the history of the commonwealth, which placed the hands of the state in that a lynching was a matter with which local authorities alone had the right to deal.

The anti-lynching editorial which won national recognition for the Norfolk editor was but an incident in a long sustained attack on social injustice in every one of its American manifestations. Mr. Jaffe is thorough in the sense that he goes through with whatever project that may lie before him is deliberate in the study of that project and, having set through with it, has a reasoned, strong firmness in them. Yet he is not in the pejorative meaning of the term a crusader.

"The newspaper dedicated to crusading as a policy," he asserts, doesn't appeal to me. The business of springing one crusade after another suffers too heavily from the law of diminishing returns. It is not good for a newspaper to acquire the character of a common scold. My own preference is for the newspaper that is alert and aggressive enough to make a pointed and sustained fight in a genuinely important cause, but which, in respect of the scores of secondary abominations that afflict society or government, is content to voice its protest plainly, repeatedly and vigorously, but without abuse of pyrotechnics.

"The emphasis, I believe belongs on repetition. Most editorial battles are won by returning day after day, week after week, to an argument plainly but unbitterly expressed, than by a blasting onslaught that is abandoned after it has spent itself on a thirty-day sensation. There are times when a newspaper with a proper sense of its responsibilities as an organ of opinion must 'go after' some abuses with all its works, but these occasions are few. The normal weapon of the liberal newspaper, as I see it, is the normal weapon of any other liberal agency, plain, forthright argument, repeated, varied in its presentation, but persistent, relentless, repeated repeated so often that it sinks into the consciousness of the readers and helps to set the mood and point of view.

"The Virginian-Pilot," he added, "has been constantly an enemy of the political institutions that provide shelter for the Ku Klux Klan, the 'Red' hysteria, effort to appeal to racial or religious prejudice, to put out of business parochial

5690 1929

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Our Jewish
Patrons the
Compliments
of the Season.

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THE man who knows value wears Tip Top Clothes because he has proved to himself that these $24 garments meet every reasonable demand in style, workmanship, fabric and fit; tailored to his individual measurements by expert craftsmen at no more than the cost of ready mades.

A full showing of the new Fall imported fabrics in Suitings and Overcoatings awaits your inspection. Let the world's largest one priced tailors make your clothes, and be satisfied at a big saving.

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Branches in principal cities. Agents everywhere.

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Greetings for the New Year

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Here's Health!

Burt Paper Cup Dispenser now supplied Free!

Burt Paper Cups

A clean, white, Sanitary Cup at an almost negligible cost.

Canada's Largest Manufacturers of
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Heartiest New Year Greetings to Our Jewish Clientele

HUGHES & CO.

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COLD WATER AND STEAM

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and
EXAMINING

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786 King St. West
256 Richmond St. West

MONTREAL, QUEBEC
New Caron Building
Pl. 5716. Pl. 1855

schools, unreasonable enforcement of prohibition, effort to outlaw the teaching of evolution, and other manifestation of narrowness, chauvinism and reaction."

That the Virginian-Pilot rests its editorial policy with its editor; that there is no interference by business or other departments; that free rein is given the editorial hand, that a definite policy may be shaped in which the trust of readers may be placed found emphasis before the public, just one week after announcement of the Pulitzer award, when without the knowledge of Col. L. D. Starke, publisher of the Virginian-Pilot, Mr. Jaffe paid tribute to Col. Starke's publishing principles.

This appeared in a double column box, on a page of editorial comment by other newspapers on the 1928 editorial award. In part; Mr. Jaffe wrote:

"The bestowal of a professional decoration on the editor of the Virginian-Pilot in recognition of certain things he has been enabled to do on this newspaper, seems to be the proper occasion to pay a tribute to the high sense of public responsibility with which Col. Starke discharges his duties as a publisher. The newspaper is to him not only a private and corporate responsibility but also, in a real sense, a public trust—its influence and power to be exerted uncompromisingly in the interest of social and economic justice. In his own unostentatious way, Col. Starke strikes every day the keynote of liberalism, urbanity, fairness and deep human understanding that inspires the Virginian-Pilot's editorial and news policies and keeps them in their course."

In connection with that tribute Mr. Jaffe asserts that "a paper's liberalism and independence never rise higher than their source—the seat of final executive authority," which in the case of the Virginian-Pilot is Col. Starke, the publisher.

Mr. Jaffe's editorial experience began 23 years ago, as editor of a school paper in Durham, N.C. He was born in Detroit, Mich., Feb. 22, 1888, but since his twelfth year has lived in the South. It is in this last quarter century that this New South has developed, and it has been his fortune to develop with it, and in the greater part of the last two decades to have played no inconsequential part in that development. He graduated at Durham High School in 1907 and from Trinity College (now Duke University) in 1911, a Bachelor or Arts. His way through college, he earned as correspondent for Virginia and North Carolina newspapers and by serving as student instructor. He was editor, in his senior year, of the *Chronicle*, the college weekly, and associate editor of the *Archive*, its literary monthly.

Six weeks of active newspaper work on the *Durahm Sun*, two of them in the circulation department and four as editor of that paper, led him to the *Richmond* (Va.) *Times-Dispatch*, as a reporter. There he served on all "runs" and when the United States declared war upon Germany he was political writer and assistant city editor. He entered the first officers' training camp at Fort Myer, where he was commissioned second lieutenant in field artillery, and sent to Leon Springs, Texas, for further training. Transferred to the Air service, he spent several months at Kelly Field, to be ordered overseas with the 649th Aero Supply squadron, arriving in France in April, 1918. He served through the war period in the A. E. F. Service of Supply.

He was mustered out at his request in France in the spring of 1919, and became a member of the American Red Cross commission to the Balkans headed by Col. Henry W. Anderson of Richmond, Va. Missions executed for Colonel Anderson in Serbia, Contenegro, Albania, and other Balkan states, Mr. Jaffe returned to Paris becoming director of the American

A Happy New Year

McConkey's Restaurants

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Red Cross News Service. In October, 1919, when that work was completed, he returned to the United States to assume his post as editor of the Virginian-Pilot.

Mr. Jaffe, in 1920, was married to Miss Margaret Stewart Davis, critic and short story writer of Norfolk. They have one son, and Mr. Jaffe is a real "homebody", home being where most of his spare time is spent. His hobby is that boy of his, if he may be said to have a hobby. Golf does get some of his time, but so little of it that, as he putts it:

"In sports, I'm a rotten golfer."

Mr. Jaffe is a member of the Norfolk Interracial Commission, a member of the Norfolk City Tax Commission, a director of Norfolk Protestant hospital, member of the Virginia Historical Society and of the Phi Beta Kappa and Omicron Delta Kappa fraternities, and is a Chevalier of the Star of Rumania, the latter an honorary recognition by Rumania of service performed for that country after the war.

First of all Mr. Jaffe is a newspaper man with confidence in the future, in spite of a "formidable invasion" by the automobile, movie radio, bridge and golf of "the time formerly devoted by the individual to the reading of newspapers."

"It is not apparent," he says, "that the less intensive reading of daily papers has diminished popular interest in them or impaired their standing as an indispensable necessity. This observation may have to be revised under the pressure of future radio competition, but it does not seem to be probable that the broadcast, auditory or visual, that perishes in the instant of its birth, and the effectiveness of which as a purveyor of news and advertisements depends so narrowly on the hearer's or beholder's mental alertness at the broadcasting moment and the quality of his memory after the broadcast is concluded, can ever offer the newspaper serious competition.

"The newspaper conveys its news and advertising intelligence in a form that permits of effective assimilation, and makes no demands at all on the memory, for all a newspaper reader has to do when he is uncertain about what he has read is to reread the particular article or advertisement in question. Or to clip the article and put it in his pocketbook. None of these essential conditions of the effective assimilation of news or commercial intelligence, especially where detailed facts are involved, is present or likely, in any practicable form, to be present in visual or auditory broadcasting which cannot be made to repeat, or re-exhibit, without alienating its audience.

"The many-sided something that people demand of their newspapers is a variable and not, save as to a few fundamentals, a constant. Fundamentally changing reading conditions, already noted, as well as changing tastes in reading matter and the technique of its presentation—these are the things that give zest to the craft of publishing and editing daily newspapers, and which promise to confront them in the coming years with not a few perplexities."

REAL BRAVERY

A German was boasting before a Jew of the unparalleled bravery of his ancestors. "Have you heard of the great and mighty Alps? These mountain peaks were built by my ancient forefathers."

"My ancestors, too, were very powerful," said the Jew. "Have you heard of the Dead Sea in Palestine?"

* * *

THESE 1929 CHILDREN!

Mr. Effraim was lecturing his small son Jakey on the evils of prevarication, for he had just caught the youngster in a lie. He wound up his lecture with the imperious peroration: "When I was your age, I never told a lie."

"At what age, demanded Jakey, "did you begin?"

Thirsty?

Just Whistle

Greetings for the New Year

Whistle Companies of Canada

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-at-

The DOMINION STORES Limited

There is a Dominion Store near you

Our Best Wishes
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MODERN LAUNDRY

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These reduced evening rates, which apply on Station - to - Station calls, afford an excellent opportunity of exchanging with your friends the compliments of the season.

And night rates, with about 50 per cent off the day rates, now commence at 8.30 P.M.

Call by number whenever possible - it speeds up the service.

THE BELL TELEPHONE COMPANY OF CANADA

We extend to you our heartiest wishes for a happy New Year

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ELGIN 0171

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61 Gerrard Street West
FURRIERS

EXTENDS GREETINGS TO ALL HIS CLIENTELE AND FRIENDS FOR A HAPPY NEW YEAR

Philanthropy

By Dr. L. Adler

"One in hearts."

"No trumps."

"Two spades."

"Pass."

Again it was Mrs. Jacobsberg's turn to declare. She hesitated. Should she pass and let her partner have his spades, or should she call three in hearts? Then she could play the dummy which she dearly loved doing; she hadn't had a fair chance that evening with old Sol Cohen, her host, overbidding her every time. Selfish old man! On the other hand her cards scarcely justified such a big heart call, especially with a no trump declaration against her, and she had been losing heavily too, just lately. It was really shocking the way the money went. She glanced at the scoring block—no, it wouldn't do. Regretfully she shook her head: "I pass."

"Two no trumps," said her opponent, and almost she hoped that he would have the last word just to spite old Sol, always wanting the dummy, a nasty old man.

But Sol was grinning triumphantly. "Three spades," he shouted.

There was no further bidding and Mrs. Jacobsberg had to lay down her cards, arranging them with fingers weighed down by glittering rings. Her partner won the game and with it the rubber, so after all it had been worth while. It was the last rubber for that evening and she smiled not unamiably at Sol as she folded her winnings into a note-purse which she slipped inside her gold chain-bag.

Play was coming to an end at most of the card tables. Her husband strolled across the room to her.

"Well, Hannah," he said? "How d'you get on?"

"Oh, not so bad. You?"

He nodded. "Same here." A glance passed between them, informing each that the other had been successful.

Mrs. Jacobsberg rose. "I could do with something to eat."

"So could I. Let's get a move on."

Together they went across the hall to the dining room. The table had been pushed back against the wall, and was loaded with sandwiches, creamy cakes, fruit and wine. A crowd of hungry guests were assembled before it, to whose needs smart maids were ministering.

"Here, Mrs. Jacobsberg, I've been trying to get hold of you the whole evening. I want a little chat."

"Oh, good evening, Mrs. Tannenbaum. Let's get out of all this crush. Louis—"

But Mr. Jacobsberg had disappeared in search of champagne and the two ladies found chairs in a quiet corner, not before they had each accumulated a small pile of sandwiches on their plates.

"This smoked salmon isn't bad," declared Mrs. Jacobsberg. "I wonder what Mrs. Cohen gives for it a pound?"

"I've no idea. Have you tried that new shop near the tube station? They say the liver sausage is grand."

"No, I always go to the same old place. They stick on the prices something shocking, but I've dealt there for years, and I know the things are good. And Louis' digestion being what it is—"

She caught the eyes of a passing maid and called her to her "Bring me a few more sandwiches, will you? And I'll try a bit of that pineapple."

"Mrs. Jacobsberg," said Mrs. Tannenbaum, "I want to talk to you about charity I'm interested in. It's for providing one free meal a day to poor children under five years old in all the poorest districts. I can give you papers with the particulars if you like. Very poor districts. It's for all children without distinction, but they're being divided up according to religion to make the work easier. My husband's chairman of the Jewish committee."

Mrs. Jacobsberg grunted. "There's a lot too much done for the poor nowadays in my opinion. Why can't their parents feed 'em themselves? That's what I'd like to

Greetings for the New Year

W. R. Edwards

Artistic Monuments

1283 Dundas St. West — **TORONTO**
Near Dovercourt Road

Phone Lombard 4488

know. It's only encouraging thriftlessness—I've always said so."

Mrs. Tannenbaum was not going to be daunted so easily. Her husband was taking this charity very seriously; after a private talk with certain influential people he had realized that it was probably the last effort which he need make on the road to honorable promotion. And Mrs. Tannenbaum was sparing no pains to help him.

"You musn't look at it like that," she said patiently. "They're such very poor children. And you know, we all rely on you to set a good example. Lady Steinman was saying only the other day—"

"She on your Committee?"

"Yes."

"Hm. I ordered my fur coat at the place where she got hers. They told me she was having a set of ermine as well. Ridiculous, I call it, with her figure! Really some people—"

"Yes, that's true. What's your new coat made of?"

"Chinchilla."

"It ought to suit you."

"Louis says I've never looked so well in anything. It's being sent home next week. Come up to tea on Wednesday and I'll show it to you. Where is that girl with my sandwiches? They're all the same, every one of them. I've got a new housemaid now, and she wants a day a week—did ever you hear of such a thing in your life? A day a week. They're enough to kill one, aren't they, Louis?"

Her husband had drifted back to them. "Aren't what?"

"Servants. Enough to kill one!"

"They're a rotten nuisance. You wouldn't believe the worry they are to my wife, Mrs. Tannenbaum. We've been thinking seriously of going to live in a hotel."

"It would be a shame to give up your lovely house. You musn't dream of such a thing. And that reminds me, we want Mrs. Jacobsberg to give a drawing-room meeting in aid of a charity. It's a splendid thing. I've just been telling her all about it."

"You ladies, you ladies, always some charity or other! Haven't you any consideration for us poor men? Where's the money to come from, I'd like to know?"

"Oh, go along with you!"

"It's all very fine, but I can't have Hannah killing herself with work, you know. Last time she helped at a bazaar she was in bed for three days after with nervous exhaustion."

"But this wouldn't be a bazaar. And it's such a good cause!"

"They always are. We'll think it over, Mrs. Tannenbaum."

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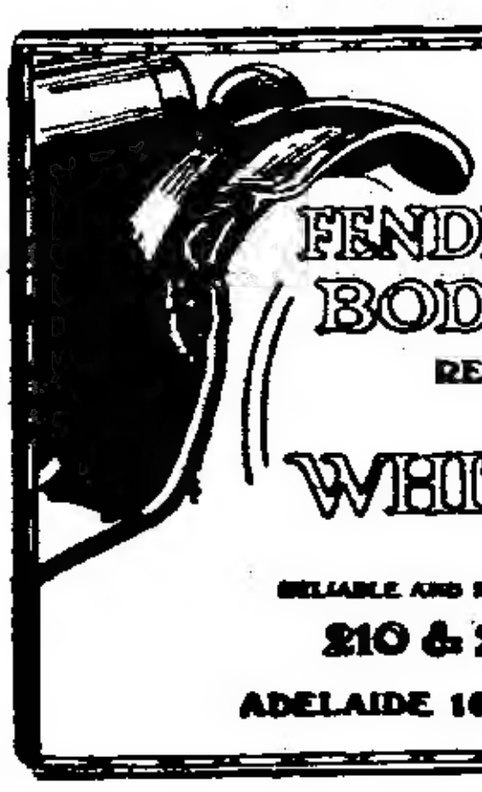
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48

"We'll see. Come along, Hannah, it's time for us to be toddling."

"We shan't let you off without the meeting and a nice fat check," was Mrs. Tannenbaum's parting shot as the Jacobsbergs went off in search of their host and hostess, to bid them farewell before leaving.

The charity which was to provide free meals for poor children must have been of vital importance to at least two married couples who had been present at the Cohen's bridge party that evening; at any rate, it was the chief topic of conversation in the warm privacy of two homeward cars.

Said Mrs. Tannenbaum to her husband: "Well, you can't say I don't help you. I've been at it with a lot of people tonight and I've got a few donations promised, and I've great hopes of the Jacobsbergs. I've worked her hard and I believe she's good for a check and a drawing-room meeting."

Mr. Tannenbaum patted her hand. "You're a good girl. But it's worth a little trouble, isn't it?"

And his wife, with the sweet vision of new visiting cards engraved, "Sir Nathan and Lady Tannenbaum" dancing before her closed eyes, pressed his fingers and murmured, "Yes".

Said Mrs. Jacobsberg to her husband: "What d'you think of that idea of the Tannenbaum woman? She's got something up her sleeve over it, I'll be bound."

"I dare say. But I want to keep in with him. Better send a check."

"And what about the drawing room meeting?"

"That's as you like, my dear."

Mrs. Jacobsberg did not answer at once. She thought of Lady Steinmann, who frequently gave drawing-room meetings for charities and next time would appear among her guests in the new ermine set, as likely as not. She would be giving a meeting for this Free Meal charity pretty soon, no doubt, that is, unless someone else got in first.

"I don't see why I shouldn't do it," said Mrs. Jacobsberg at last. "It won't be much bother. I can have all the catering for the tea done by Blanks. We've a nice drawing room. Why shouldn't we let people see it? It's all in a good cause. I'll ring up Mrs. Tannenbaum tomorrow."

A few months later the Free Meal Society issued its Annual Report, and the chapter devoted to the Jewish section contained the following paragraph: "While it would be invidious to mention any particular names where so many have come forward to help in a noble cause, we feel that mention must be made of the wife of our chairman, Mrs. Tannenbaum. She has throughout assisted him in his arduous task, and has labored faithfully and indefatigably to make the work a success and to interest others in it. We cannot omit either to express the gratitude of the committee to Mrs. Jacobsberg, not only for her most generous contribution, but also for so kindly lending her house for a most successful meeting, at which many new recruits to our cause were won. We feel that the interests of our community are in safe hands as long as we have ladies such as these, ever ready to set aside self in response to the needs of others, thus serving as a noble example which we hope will be widely followed."—Jewish World.

FIGURE IT OUT YOURSELF

"Nine questions always come to my mind every time I think of a Russian peasant eating herring."

"What are the questions?"

"First, why do they wash the herring and then drink the water? Second, why do they take off the skin and then eat the skin? Third, why do they take out the bones and then eat the bones?"

"Very good. But that's only three questions. You said nine."

"Oh, well, every Russian peasant eats three herring."

IT'S BAD FOR THE NECK

Mr. Abrams was a *nouveau-riche* real estate man, who could not ever forget that he had lots of money. One night, in the lobby of an expensive hotel, he was troubled by the thought that his purse was filled with large bills, and he didn't know where it would be safe over night.

"What do you do with your money when you go to bed?" he asked a man in the lobby.

"I always put my purse under my pillow," was the reply.

"That won't do," answered Mr. Abrams with a grand air, "I don't like to sleep with my pillow up so high."

The Fellowship of Learning

"If Civilization Is to Persist, the World Needs Not So Much Soldiers Willing to Perish as Scholars Who Will Renew Mankind Through Devotion to Ideals

By ABRAHAM FLEXNER

Professor Flexner Defines Civilization

"When we create fellowship at a level above that at which men struggle for their own immediate needs, then at last this world of ours may with some justification begin to speak of itself as a truly civilized sphere"

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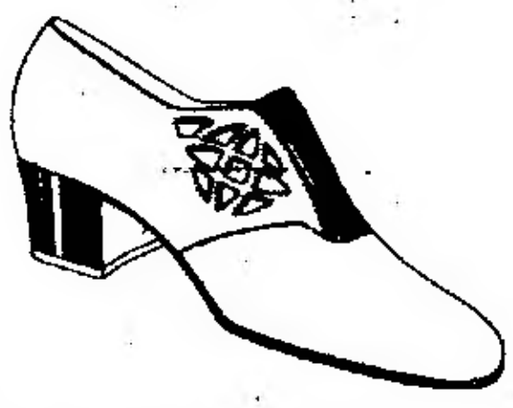
Let us reflect for a moment on the significance of fellowship, unconditioned by social or national qualifications and based on the one coin that circulates at real value throughout the world, namely, learning—learning, on which no country levies either an import or export duty; learning, on which no banker charges a commission or gives a discount. Now that the circumambient ether has been discredited by Einstein, learning is perhaps the one commodity which makes the whole world kin,—though some might suggest sport—and others might suggest fashions in clothes.

We have, every one of us, been reared as nationalists: I, as an American, you as English, French, Canadian, German, or what not. To be sure we were all taught certain general underlying principles, supposedly anterior to our specific nationalistic bias: Thou shalt not murder, thou shalt not covet, thou shalt tell the truth. Well, when the crash came, the anterior principles were largely swept away: we were all nationalists; we had to be. We saw ourselves and our doings under justifying and perhaps sound symbols; we were patriots, we were fighting against autocracy, we were making the world safe for democracy. Heroism unspeakable marked the course of the conflict. Sacrifices unimaginable were cheerfully made; heartbreaking losses were nobly borne. It is, in a sense, over now. Now we can hear the still small voice of Lincoln, infinitely magnanimous, when he said of the North and the South—"Both pray to the same God." Alas, in the midst of struggle, that fact is always forgotten. Assuredly, then, conflict is not the path to fellowship,—it does not necessarily create genuine fellowship even among allies. Assuredly civilization must create ties which will forever render impossible another such orgy of blood and bravery, horror and heroism.

The world drifted into the War, because nations and individuals were thoughtlessly pursuing incompatible ends without the faintest realization that there was a point at which oblique lines were bound to intersect. The war was long enough and disastrous enough both to those incorrectly called victors and to those incorrectly called vanquished to force us to examine critically what we are doing and whither we are tending: and to compel us to search for bonds and relationships which will make a repetition of such a calamity impossible.



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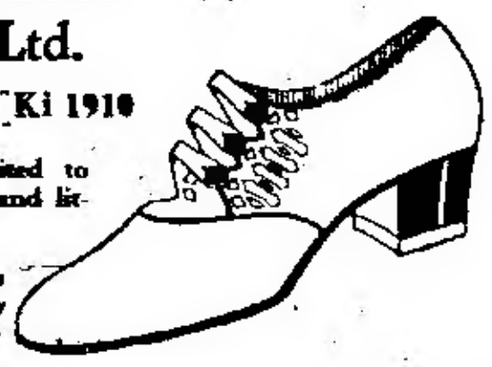

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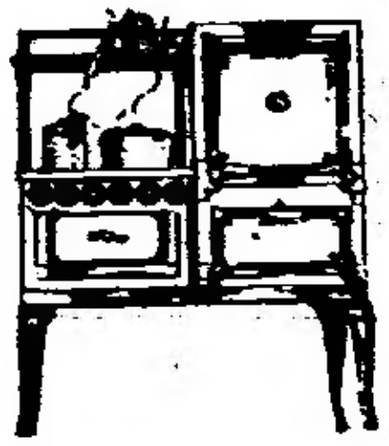

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Several things are clear. First, we cannot produce a sound fellowship among men by attempting to denationalize ourselves. We must continue to be Americans, British, Germans, French. I cannot cease to be an American; try as I may, I cannot get outside my past. In precisely the same way, you can, none of you, divest yourselves of your respective nationalities. Nor, I hasten to add, would any of us wish to do so. For, aside from impersonal contributions to civilization, like science and mathematics, we have in poetry, in art, in government, characteristically national contributions to make. In the effort, therefore, to attain fellowship, we cannot and would not efface racial or national lines.

There is a second point I desire to make. Let us assume as beyond discussion the importance and feasibility of creating some all embracing understanding. Ties of blood will not do it,—for, intermingled though all racial systems are, blood is a conspicuously ineffective tie. Somewhere Santayana says that he knows of no poorer reason for being fond of a person than the fact that they are related. I suppose we all feel alike about relations: and related nations are liable to some of the same frictions that at times mar the intercourse of uncles, cousins and aunts.

Language is also only a partially effective international tie; for, though it facilitates communication and enables millions to share a common literature and a common outlook on life, it also provides a sounding board for the vicious who would be harmless if only they spoke foreign tongues. Besides different nations, speaking one language, tend to develop different shades of meaning that may impede mutual comprehension. Newspapers printed on both sides of the Atlantic in the same language may estrange as well as unite. Language as a bond has therefore its pitfalls as well as its advantages. Finally, business brings men together—but, despite all the fine words spoken under the influence of good food, good cigars, and good wine, in a competition that is only too apt to promote antagonism. Thus, each of the factors I have mentioned,—blood, language, business, —is a tie, yet each has its drawbacks. The one thread, which, as it seems to me, may really run through the whole structure, is intelligence, the impartial desire to see things whole, to understand,—coupled with the fearless determination "to make reason and the will of God prevail."

When, in every civilized land, we develop scholars, ministers, poets, musicians, artists,—a remnant, as the Hebrew prophet said, numerous and powerful enough to outweigh the doings, sometimes good, sometimes bad, of certain diplomatists, certain business men and certain journalists, — when we create fellowship at a level above that at which men struggle for their own immediate needs, then at last, the world may with some show of justification begin to speak of itself as civilized. The scholar has no axe to grind, no row to hoe. He wants peace, quiet, unbroken communication with the rest of the world. Is he not the one character in the modern world whose activities involve no possible tension with any one, unless the word "tension" be used of spilling a bottle of ink over the precise significance to be attached to this or that phenomenon?

Fortunately, scholars — "merchants of light," as Bacon called them—have long been at work. Only they have failed to claim and to establish their claim to what belongs to them,—a decisive voice as to what kind of world this world should be. That, I think, is where students have made their mistake. They have withdrawn from the world, leaving amateurs and practical men, so called, to conduct its affairs. Then, of course, when there is a collision, due to shortsightedness or unintelligence, the

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scholar has been called from the library and has done his bit in the field. May we not avoid these recurrent disasters if we, in deeds, as we already do in words, recognize the scholar's world as the real world? Surely the warrior's world, the politician's world, the business man's world are not to be regarded forever as the real world. For the scholar is the selfless spirit seeking to understand all phenomena, physical, biological, spiritual, in the confident assumption that man will thus be enabled to direct his course in the full light of day.

And to this end, his own interest, his own life are the merest trifles. Let me give a single and recent example. Twenty-five years ago, a poor Japanese boy, Dr. Hideyo Noguchi, was announced at the door of the pathological laboratory of the University of Pennsylvania. He had been well trained at Tokyo by Kitisato, a distinguished pathologist, but Noguchi had too little opportunity in his own country. He wandered to America, not merely to advance his own fortunes, but to do for mankind the work he believed he could do. No missionary ever devoted himself to the saving of souls with more single-hearted devotion than Noguchi devoted himself to the saving of lives and to the reduction of human misery. To his keen and unwearying energy and to his matchless refinement of scientific technique, one problem after another yielded. He, a Japanese, working in an American laboratory, solved the riddles of snake enom and locomotor ataxia; he, a Japanese, working in the pest-ridden swamps of South America, brought within measurable accomplishment the determination of yellow fever; he, a Japanese, once more returning to America, uncovered the cause of trachoma, the most important and widespread of all the remaining causes of blindness; and, finally, within the last month this Japanese scholar and scientist, while endeavoring to complete the circle of his yellow fever investigations for the immediate benefit of British residents as well as natives, sacrificed his life at Accra.

Countless other examples could be cited,—scholars and scientists, missionaries and administrators—who, with little thought of self, have woven threads between nations and races. Their very modesty and disinterestedness have counted against the full achievement of their purpose. They have asked only that they might serve, when they might also well demand that other men live in their spirit. I have no wish to undervalue the laurels of those who die in the battlefields; but, I submit, if civilization is to persist and to develop, the world needs, not so much soldiers willing to perish in war, as scholars and administrators who will renew mankind through devotion to ideals.

In the Darkness

By Beatrice Beckerman

Zita Gonda! What a wealth of romance this name conjures up! What dreams of Eastern seas, Mexican plains, Russian steppes and Corsican fastnesses! What dreams of splendour, riches and things exotic! Zita Gonda! Film star of the first magnitude; greatest box-office draw in the world—and art——!

Oh, well! It's a long story.

You remember her in "Desert Thirst," "Melisande," and "Justice"? The press raved over her; called her the greatest actress since Bernhardt, and for once the critics were right. There was not a painter of note for whom she did not sit; there was not a poet who had not written at least one sonnet to her; and there was not a *cordon*

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bleu who had not named one dish after her. But in spite of all this adulation, happiness seemed to be the one thing that eluded her. Her marriage to Count Barokoff was the talk of a whole continent, and her subsequent divorce from him and marriage to Prince Amritza were the greatest topics of interest in both the Old and New Worlds.

To the majority she was an enigma, and to the few she was also an enigma.

I suppose I am one of the very few people who really know anything tangible about her, and the facts were told me under very curious circumstances.

She whetted my interest, not because of her handsome black eyes, her mobile mouth, her expressive hands and sinuous figure, but—because she was a Jewess and of my own faith.

There is little to wonder at then, that, when I saw a poster of her charming self prominently displayed outside the Frivoli Picture Theatre in the Whitechapel Road, I could not pass it. Something seemed to draw me to go inside.

I was ushered into a seat next to the gangway, rather far back from the screen. The seat next to mine was empty, and I hoped it would remain so for a long time. This hope, however, was soon dispelled, for a grey-bearded old man came in, stumbling and groping in the darkness. He stamped on my feet and clawed at my face. It was really with the greatest difficulty that I restrained from swearing outright at him; but I was awfully glad of my reticence afterwards, for he apologised for his clumsiness in such a humble manner.

"Sorry, Mister," he said, softly "so blind."

And that was all.

I sat through the usual news reel and slap-stick comedy, and heaved a sigh of relief when these pictures were over. I don't see the sense in these custard-pie throwing incidents, which appear to amuse the majority of film-goers so; but there is no accounting for tastes.

Then, after the usual overture from the orchestra, the "big" picture commenced. Did I mention that this was a talking film? I suppose that by this time, the "Talkies" have ceased to be a nine-days' wonder; but to me, they were a novelty and I looked forward to seeing this one with the keenest interest and curiosity. The film, which was called "Judgment," opened with a scene set in a great concert hall in Chicago. Zita Gonda as the famous virtuoso, Zara Kantrovitch, was receiving vociferous applause from a great audience. They would not allow her to leave the platform, and as she bowed and smiled, and smiled again, it was certain that she would accede to their demands. But it was only after the most frantic efforts on the part of the audience that she picked up her violin and played the slow movement from the Mendelssohn Concerto.

Well, I have heard all the great and exalted ones of the musical world play this, but, compared with *her* rendering of this glorious work, the others seemed as an incandescent light to moonlight, or as common steel is to purest silver. It was strange and wonderful to hear the full, clear notes of the violin coming through the medium of the screen. I felt a strong desire to comment on the wonderful execution to my next-door neighbour. So I turned round, and was surprised to find that he was not looking at the screen at al, but had his face buried in a large red handkerchief. Every now and then a suppressed sob shook his frame. I was really becoming alarmed. Such emotion is very rarely met with in a man, and although the music was extremely touching and rendered with the hand of a master, it hardly warranted such a display of feeling on the part of the listener.

"Sie sind nicht gesund?" I asked

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him somewhat diffidently. But not a word did he answer. After that, my attention was equally divided between the screen and him. And truth to tell, he proved a greater source of interest than the great Zita Gonda herself. The man was obviously ill. So ill, in fact, that he did not once raise his head from contemplation of the carpeted floor. So he remained until the film was nearly ended. My alarm, now, was turning to curiosity, and you may call me a busybody; but in order to assure myself that he was conscious, I very gently prodded him with my elbow. He could not have been asleep, for he immediately turned to me and exclaimed sharply in Yiddish, "Was wollen sie?" To which I muttered some unintelligible answer and left him severely alone.

Now, if anybody were to ask me to give a coherent account of the film "Judgment," it would be absolutely beyond my powers. For the old man had become an obsession. If I looked at the screen, *his* face, and not Zita Gonda's, was before me. If I chanced to glance at the dim red lights which sparsely lit the panelled walls, there was his brooding, bearded face. Well, I was really glad when the film was ended and the lights went up. On turning to my neighbour, I found that he was still sitting in that bent position, his chin supported by a thick, gnarled walking-stick, his shoulders all hunched up.

When the hand-clapping was over, a large, stout woman, sitting on the other side of my neighbour, stood up to go out.

"Excuse me," she said.

But the old man did not move.

"*Excuse me*, please," she repeated more loudly and somewhat impatiently. Still he remained as before. She winked at me, and pointing to the old fellow, said, "Asleep, ain't he?

I nudged him.

"Excuse me, Sir," I said, "the lady wishes to go out."

He turned to me slowly, and then I received the greatest shock of my life. For he looked in my direction with the fixed, glassy, expressionless eyes of a blind man. A blind man in a cinema! The idea was preposterous, but nevertheless true.

He stood up and asked me whether it was the end of the performance. I assured him that "Judgment" was ended and he made to go out. I considered it my duty to help him out of the cinema, and when we got outside, it was so cold and nippy that I immediately thought of tea in a warm and cosy restaurant. Well, I suggested that he should accompany me and he willingly agreed. So I took his arm and we went along to Spitzel's.

Everybody knows Spitzel's that little kosher restaurant tucked in between Max Bohmer's, "the *only* tailor in Whitechapel," and Kimmel's Loan Office. It has an intimacy and atmosphere all its own and the service is absolutely perfect.

We managed to secure a little table in an alcove, rather far away from the others. It was something of an ordeal to see him fumbling for the glass of lemon tea, and his expression of pleasure when he had at last found the glass, was indeed pathetic. As I watched him, I could not help thinking that his face was strangely familiar to me —those large, black, sightless eyes, so deeply set, that acquiline nose, the finely-moulded cheeks.

He had said very little to me, and truth to tell, although I was aching to ask him why he had visited the cinema that day, something seemed to restrain me. It may have been a feeling of delicacy on my part or that his face had rather a forbidding aspect.

He did not say much during tea; but after we had finished, and he had insisted on paying his share, he startled me by saying in Yiddish —

"What do you think of my little Sarah?"

The suddenness of this question nearly took my breath away.

"L-little Sarah?" I stammered.

If he had asked me my opinion of the suitability of equatorial climate for an eskimo, I could not have been more astonished.

"I'm afraid that I have not the pleasure of knowing Sarah," I mumbled at length.

"But you have just seen her," he

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said gently, "and heard her too."

This was becoming somewhat painful. Was the old man mad or was I?

He whispered, "You have just heard her play the Mendelssohn Concerto and . . ."

Well, you could have knocked me down when he told me that.

"So Zita Gonda is your little Sarah?" I said to him at length. And I tried not to introduce a note of incredulity into my voice, but I am afraid he sensed the fact that I did not believe him.

"Mister, she's my daughter."

"You must be very proud," I said at length after recovering from the effects of this assertion.

Gone were my preconceived ideas of her romantic upbringing in Mexico and her daring escapades, which so shocked the sensibilities of a patient and long-suffering duenna.

Now, there is one thing I must say before going any further. And you, who know anything at all about Zita Gonda, will heartily agree that she has the very best and cleverest publicity agent in the world. If ever I have the honour of meeting that man, I hope to shake him by the hand and tell him to his face: "Mr. Cyrus K. Finkel, you're a prince among publicity agents!"

Born in Mexico indeed! And adopted daughter of a Spanish Grandee and Russian Princess! Wonderful! Superb!

Little Sarah Ginsberg, daughter of Myer and Alte Ginsberg of Blum Street, Mile End, and lately of Lodz, Poland!

I only wish I could tell you the story in the old man's picturesque and dignified manner. But to do so would be beyond my power.

* * *

It was only a year after Myer and Alte, full of high hope for the future, came to London and settled in one of the big tenement houses in Blum Street, that in spite of her name, Alte died. It was not so very long after Sarah's birth. But to Myer Ginsberg, maker of violins, life for ever after was a tragedy. For his sight was going; Alte had died, and here he was in a *fremden* land with nobody to look after Sarah. Goodness knows how she was brought up! If it had not been for the kindness of fat Mrs. Jacobs, who lived on the same floor as the Ginsbergs, and Mrs. Warshawsky and her brood of five children, Zita Gonda would not have had anybody to mother her.

In the tenement they called her the *schone* Sarah, in order to distinguish her from Mrs. Jacob's Sarah and Mrs. Shinebaum's youngest offspring. But she really required no distinguishing adjective. That she was different from the rest of her companions was apparent even to the most casual observer.

One day, when Sarah was eight years old, quite a little flutter was caused in Myer's little workshop when Gricci, the violinist, came to have his violin repaired. In the narrow little thoroughfare of Blum Street crowds gathered round the expensive looking car, which stood outside Myer's shop.

Myer had whispered, "*Spiel*, Sarah, *spiel*! Gricci is coming—and who knows!"

And Sarah had played, and Gricci, his eyes all alight with the joy of discovery, listened as one enraptured. He offered to give her lessons in the violin himself. Myer was beside himself with joy.

* * *

With the passing years Myer had become absolutely blind. Meanwhile, all Gricci's early predictions regarding Sarah had materialised. She had become a fine musician. Myer had so hoped that she would rise to be a great soloist, but they had not the means for so expensive a career, and so, to his great sorrow, Sarah was obliged to play in the orchestra of a cinema.

It was here that she met the great Heinrich Von Melsing, the film director, and seeing her fine histrionic possibilities, asked her to go to Hollywood as a film actress.

I must interrupt the story to tell you that at this point in the narrative, the old fellow absolutely broke down.

In answer to my question as to why he hadn't gone with her, he said with an expressive shrug, "What could you—wish? I would be in her way. A blind, old father. They said she must be Mexican, the Publicity Agent——"

And the old man sighed.

"But I hear her every day," and he brightened visibly, "and the beautiful Mendelssohn, and her voice, and the applause. Wherever she go, I follow—— You know, I could never see her; so I have the second best——"

A blind man in a cinema! It was not so preposterous after all.

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Samuel B. Schryver, professor of biochemistry at the Imperial College of Science and Technology in London, died at the age of 70. The deceased, who was a son-in-law of the late Arthur Davis, was very prominent in his profession and was the author of a number of learned papers on organic and physiologic chemistry and hygiene. He held several important posts in London and in Liverpool and was a Fellow of the Royal Society.

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Apostle to the Marranos

(Continued from Page 17)

newspaper—the only one in the country-called *haLapid* in charge of which he places one of his young devotees. In this are printed items of news of Jewish interest, both of Portugal and overseas, articles in wide variety, and the rudiments of traditional practise (especially with regard to any forthcoming holy-day.) These latter are generally taken from the *Tesoro dos Dinim* which Menassah ben Israel compiled for the Marranos in Amsterdam three centuries ago! This little paper is distributed widely among the various families of Jewish origin, and does a considerable amount of good. The new adherents, are naturally enough, entirely ignorant of Hebrew. Accordingly Barros-Basto has translated into the vernacular a large part of the prayer book, which is published in fascicules as it appears—the Friday evening service, the Haggadah for Passover, the prayers and practises relating to the dying and the dead, and others. At the same time, he has continued his literary work, and has written a valuable monograph on the history of the Jews in Oporto.

Much of this I already knew. More the Apostle to the Marranos told me as we walked about the town that Friday afternoon. It was impossible not to be impressed by his personality, more magnetic than perhaps any other with which I have ever come into contact. He is overflowing with energy and life. There is a trifle of the Gascon in his nature, to be sure: but it is carried with a bouyancy which raises it above criticism. What struck me perhaps more than anything else was his sense of humour—a phenomenon none too common in a propagandist. His eyes were continually a—dance with fun. Once or twice,to test him, I tried some hoary Jewish anecdote on him. It needed no exposition: and he was usually ready with one of his own to cap mine. It may not be precisely scientific: but I could not help feeling that this Jewish sense of humour helped to confirm his Jewish origin.

Generally speaking, he was remarkably well informed. One could talk to him on matters which would baffle many a person brought up in the full tradition, and be assured of a sympathetic and understanding audience. I could not have had a better guide to the Hebrew antiquites of Oporto, which are of considerable interest. We saw the old Ghetto of Olival, with its old synagogue converted into a church, and the very complete ruins of another place of worship at Monchique below the city. Then he took me to see the site of his new synagogue, the foundation stone of which has just been laid. It is situated, curiously enough, in a street named after Guerra Jonqueira—the most eminent Portuguese poet of recent years, who was of Marrano extraction and might well have sat to Rembrandt for one of his Rabbis. The surrounding walls and foundations are already in situation in the construction of the rest, it is necessary to proceed very gradually owing to lack of means, unless some fortunate windfall is received. Very rightly, as it seems to me, Barros-Basto is anxious to have this as a concrete symbol of the rebirth of Jewish life in Portugal and as a centre about which Marrano visitors to Oporto may group themselves. Thus other matters, which under ordinary circumstances would be regarded as more pressing, are inevitably postponed. He pointed out to me, as we passed, a piece of ground for which he is in treaty, which he hopes to acquire for use as a cemetery: but (still, largely through lack of funds) the negotiations are proceeding slowly.

'What are you doing in the meantime I enquired.

His eyes twinkled merrily, as he replied, with mock pomposity:

'By order of the Mahamad, it is forbidden for any member of the Jewish community of Oporto to die until proper provision is made for their burial'.

On our way back to the centre of the city, we encountered a young man, who saluted us respectfully. The Captain excused himself, and went to speak to him. After a few minutes he came back. 'That is one of our people', he said: 'a com-

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mercial traveller, who has been away in the provencies for some time. I told him what time service is held this evening, and he has promised to come.'

'Is he a Jew officially yet?' I enquired.

'Not yet' was the optimistic reply.' But he will be.' These people are not of the sort to be easily discouraged.

In the evening, we were called for and taken to service. The place at present in use as the community centre consists of the two upper stories of an old house in the centre of the town. There are a couple of rooms set aside as library and reading room: modest and unassuming to a degree, but adequate to the purpose. The number of books is small as yet, but every effort is being made to increase them. Barros-Basto introduced us to a few of his followers who had arrived before the service. Their names coursed through my mind like wildfire, and made me think of a roll of the founders of the communities of London, New York or Amsterdam: Almeida, Tavares, Vaz, Da Costa, and others.

The actual synagogue is a double room on the second story, fitted up with a reading-desk, a few benches, and an Ark of the Law. The little place is severely plain, but by no means unimpressive. Each one of its treasures has its history. There is a curtain for the Ark made by a pious sympathiser belonging to the community of Lisbon. The candles were expressly manufactured by some Marano ladies in a remote community, proud to participate in the holy work in the special manner which they usually reserve for their Sabbath candles. The Marriage canopy is the handiwork of a Marrano girl only fourteen years of age. One of the scrolls of the Law has a peculiarly fascinating history. It was written at Amsterdam by a Portuguese Jew a couple of centuries ago, used by the Portuguese community in the remote island of Barbados, in the West Indies, returned to Europe when that decayed to be kept in the custody of the Portuguese community in London, and presented through the medium of the Marrano committee of that city to assist the first reconstructed community of Portugal!

The little building was almost full when the hour for the inauguration of the Sabbath arrived, well over half of those present being Marranos who had been ignorant of official Judaism until very few years ago. The Captain himself conducted the service—partly in Hebrew, partly in Portuguese. Out of compliment to me, I fancy, his usual address was omitted: it was one of those courtesies with which one could well have dispensed. Instead, he spoke a few words of welcome, to which I replied in Hebrew! None present, I believe, could understand: but it had an admirable effect.

It goes without saying that the whole of Barros-Basto's propaganda is based upon strictly Jewish traditional Judaism. Whatever one's personal feelings in the matter, one must recognise that this must necessarily be so. The religion of the Marranos, as they have preserved it down to to-day retains very many purely traditional elements, which must be sedulously fostered. The whole of the present movement is based on the idea of bringing Portuguese Judaism back to the point from which it was forcibly deviated at the time of the Inquisition. To do otherwise would be to take away the whole of the moral justification of the endeavour. Besides alienating the sympathies of catholic Israel, it would play into the hands of the local obscurantists, who are, logically unable to raise a single objection to the present movement.

The question of religious guidance forms a serious problem. Many of the Marrano centres are clamoring for 'priests' (as they term it, from force of habit); and are even willing to pay them the tithe

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which they have hitherto made over to the local curate. But there is simply none to supply the want. The reconstituted congregations are left to blunder on as best they can, with a pathetic intermingling of the new and the old.

The means of redress of which Baros-Basto dreams is the establishment in Oporto of a sort of theological school to which young boys could be sent to be educated from the provinces, returning with sufficient Jewish knowledge to be able to take charge of the religious activities of the various communities. But the project is an expensive one: and unless some wealthy Maecenas comes forward to subsidise it, it must for the present remain a dream.

In all of this there is plenty to criticise. This is pioneer work, of a sort that has never been attempted before, and there is no past experience that can serve for guidance. In one point after another, the critic may perhaps see details which might perhaps have been done otherwise, and which he might have preferred to see altered. But this does not effect the main issue. Barros-Basto is the one person active in the movement who has been brought up in it, who is unimpeachably Portuguese in sentiment and descent, who is thoroughly familiar with the local conditions and the Marrano psychology. He is the man on the spot: and he is a fit person to be trusted. If he makes mistakes, it is by excess of enthusiasm. His whole demeamour show that he does not resent criticism, and that he is thoroughly ready to accept suggestions and to learn from them. He is there as the representative of the whole house of Israel: and the whole house of Israel is in duty bound to facilitate his task.

For there is much to do. Pecuniary assistance is only one method, (it must not be imagined that this work can be carried on without expenditure: nor can the infant communities be in a position to support themselves for some years to come.) But this is only one thing, though it is the key to all the rest. The newborn congregations stand in need of everything: of books and papers and magazines (it would be an inexpensive charity if editors and authors would forward copies of their productions) of scrolls of the law and their trappings: of Mazzizoth and Tallethioth and all manner of ritual paraphernalia. The surplus property of many a wealthy and disappearing congregation, whether in Europe or in America, could not be more fittingly disposed of. They may not be able to make full use of all these things, now: but for the moment they can serve as a symbol, as a concrete point about which to rally their Jewish consciousness. In the next generation, perhaps, the seeds thus sown may grow to maturity: and the glories of Portuguese Judaism may revive again, as they were in the past. The mere manifestation of the sympathy and solidarity of their brethren in the Diaspora cannot but have a salutary effect upon the Jewish consciousness of those lost souls who are now groping their way after four centuries to rejoin the main body of their people. It is an opportunity for which the next generation may be too late.

On the Sunday morning we were leaving by a preternaturally early train. I was struggling with the intricacies of a Portuguese time table in a corner of the railway carriage when I heard a delighted exclamation of recognition from my wife. Barros-Basto, with whom we had been till past midnight, was, we knew on duty, and unable to come and see us off. But he had sent a couple of his disciples in his place. We spoke in French. But the last word we heard in Oporto was one of good augury—a hearty *shalom* from two ardent young Jewish hearts, come back to seek their own people.

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Yankel and Moishe, newly arrived in America, once went together to a circus. Determined to take in all the sights, they entered a side show where a midget was being featured. Yankel looked on with an air of lofty experience.

"My, my!" exclaimed Moishe in wonder, "what do you think of that?"

"Oh, that's nothing," replied Yankel with a bored yawn, "I've seen midgets much bigger than that one."

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The Growth of the Poet

(Continued from Page 53)

note and the other leaps above and below this note in a restless repeated pattern. The shrill notes are wild and melancholy and the City of Jerusalem sits within its tall walls in blue shadow like a widow in her mourning. It is still day when I am walking. The light is still playing on the edge of the grasses and in the petals of wild-flowers, but in the old City of Jerusalem it is night. And below the walls is the valley of the Kidron green and fertile, fertilized with how many dead cities, where voices ring in the clear air to far distance and death seems to stare itself in the face.

"The smell of death still hangs over Jerusalem. Its rot is in the streets where there are many hospitals and in the old places, and the new life is too thin a fabric to veil its face. One must go away from Jerusalem to Tel Aviv and the Emek to find the ghetto children blown into ruddy farmers, carpenters, plasterers, policemen, &c. And that is the way I will go soon, I guess."

Edward's premonition long ago was right. Naomi was sick. Naomi died a little later on. Now gay little Thema is rooted on home land, bent over her loom. Perhaps not so gay any more, longing for Edward. And Edward too has taken root, as you discern. From Greece and Palestine to America and back to Greece and Palestine again, generations holding hands.

What it all proves I don't know, but when I think of the growth of this young poet I am strangely moved, and I have the feeling that the meaning of the story of Edward and Thema could not be held by a book no matter how thick. Maybe it can be found in this song which Edward heard in the goatherd's pipe:

Shechina, Shechina, how far you are!
Exile, Exile, how great you are!
Exile, Exile, go away from here,
So to Shechina I may come near.
(Dudley Nichols in New York World).

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Wife: Are you asleep, dear?

Husband: Yes, I am.

Wife: Please get up and rock the cradle a little; the baby is crying. I'm so tired.

Husband: Rock it yourself.

Wife: Say, isn't it your child as well as mine?

Husband: You're right, dear;-one-half is mine and one-half yours. You get up and rock your half because I really don't care if my half cries.

A bust of Maurice Bokanowski, former French Minister of Commerce and Air Minister, and who lost his life in an aviation accident just a year ago, was unveiled in the new offices of Air Minister Laurent Eynac.

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Business Sentiment

(Continued from page 56)

Stein became pale at the outburst. He dared not look at Sarah. A crowd had begun to gather. Many had overheard the scathing, bitter denunciation. They began to murmur sympathetically among themselves. Stein, the hard business man who had the courage to flaunt the most powerful men in the business world; Stein, the man who in business had nerves like steel and a heart like stone, suddenly experienced a strong desire to get away. Away from this raving bundle of bones! Away from these society people whom he knew so well and who gazed at him so queerly! But his feet were as rooted to the ground. He quailed before the piercing eyes of Katz, and before the reproachful eyes of the people. He dared not look at his wife, or at little Fannie.

Suddenly Katz was seen to put his hand weakly to his heart. With a groan, he quietly crumpled to the ground, his eyes remaining open, unseeing, staring. Everyone gasped. Fannie, frightened, ran to her father's side. She lifted his head, and with a blanched face she cried, "Father, father! What is the matter?"

With a cry that sounded like a stifled sob, Stein ran to the unconscious man. He lifted up Katz, in his arms. The weight of the latter's body was no heavier than that of a child's. Stein was poignantly aware of the fact. He rushed to the limousine and, propping the stricken man against the luxurious cushions, he commanded the chauffeur to the nearest hospital with all possible speed.

Several weeks later Louis Finebaum received the surprise of his life. The door of his private office opened, and in stepped Sam Stein. Finebaum gulped hard several times, and seemed unable to find his tongue.

"This is a fine way to greet an old friend, isn't it?" Stein said with a twinkle in his eye.

"Well, I'll be hanged!" Finebaum ejaculated. He wrung the hand of his crony.

Stein sat down somewhat wearily, Finebaum thought. Upon close scrutiny he noticed that a perceptible change had come over his friend. He seemed aged, and that cock-sure manner was gone. There was something about the look in his eyes that was different.

"Business all right?" Finebaum asked after a lengthy pause.

"Better than it has been for years."

Finebaum scratched his head.

Another long pause ensued, then Stein asked, "Do you know where I can locate Abraham Gordon?"

"Gordon? Sure. He works in my shop. When he was forced out of business, I gave him a job as a designer. More or less out of pity, you know. An old man like him would have found it hard to get a job."

"H—m." Stein thoughtfully toyed with his gold watch chain.

"Do you want me to call him?"

"Well no. I'll speak to him later. I was just going to tell him that I'd be willing to help him go into business again for himself. He's too good a man to be working for someone else, even if it is for you." He smiled quietly to himself, but avoided the other's eyes. However, had he looked up and noticed the expression on Finebaum's face, Stein would have been quite amused.

Another long period of silence went by, and Stein continued casually, still avoiding his friend's eyes: "By the way, Louis, I'm moving my shop uptown."

"Uptown? Why, the rent will be enormous."

"Well, it's best to consider the health of the employees. In my old shop it was quite dark and stuffy. No sun there at all. Bad for the health, you know."

Finebaum seemed to have become shocked.

"And,' continued Stein, "I've increased substantially the salaries of my employees. It's a good policy to build up good will among the workers. More pay and shorter hours isn't such a bad idea as I used to think it was."

There was a gurgling sound in Finebaum's throat.

Stein rose to leave.

"Well, Louis," he said, "I can't stay much longer. I have an appointment with the President of the Clothing Association. I'm going to arrange to become a member. I want to become more acquainted with my competitors. And, say, I'd like to have you come over to my house this evening to meet a little girl we have adopted. Her father, one of my old employees, became suddenly very ill a few weeks ago, and though I hired the best doctors in Boston, they were unable to save him. Too bad."

Finebaum almost collapsed in his chair as the door closed.—The Vanguard.

German courts seem to be becoming somewhat more severe toward anti-Semitic insulters of the republic and its officials, judging from a couple of recent incidents. A German Deputy has been sentenced to six months in jail and an ex-Prince was fined $71.40.

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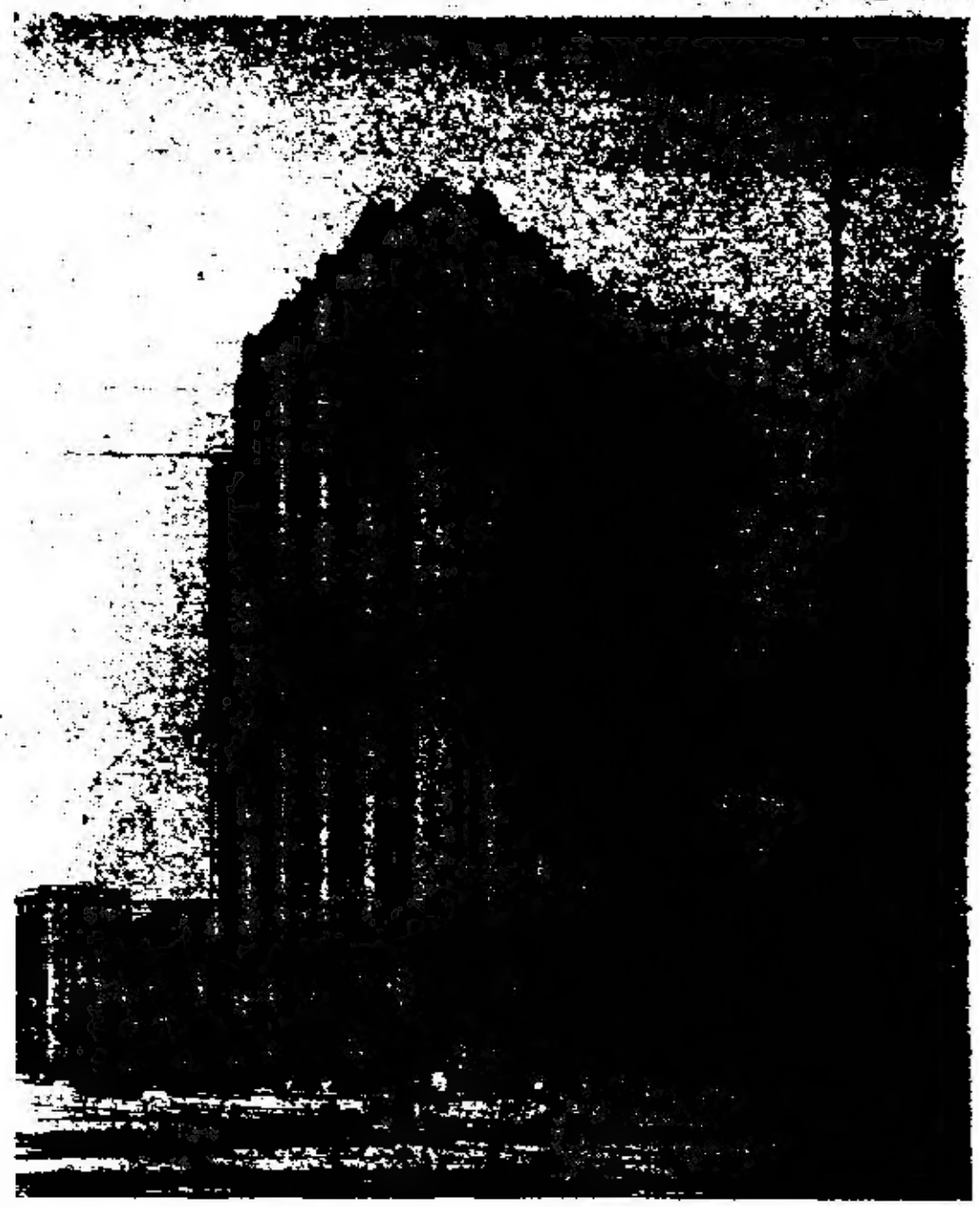

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Rosh Hashonah Greetings

From the Provincial Secretary of Ontario

In asking you to convey, through your journal, my hearty greetings to the Jewish citizens of Canada at this time of High Holidays in celebration of the New Year and Day of Atonement on the 5th of October next, I feel that I need scarcely remind them that the noble traditions of their race through centuries of history should be regarded as an unusually potent inspiration for them to live up to the highest standards of Canadian citizenship. This is the more to be expected when they reflect that in no other country in the world have greater rights of citizenship been bestowed upon the Jewish race, and I am glad to feel that there is a general recognition amongst them that they enjoy equal protection with all others under an impartial administration of laws which are fair to all. I would urge upon our Jewish compatriots, through your columns, that such high privileges as these carry upon those accepting them a moral responsibility to strive without ceasing towards exemplary conduct in public and private life.

Mr. & Mrs. David Wilson Family

11 Austin Crescent

Wish their Relations & Friends
a Happy New Year.

If there be present in our Jewish community a determination to practise constantly and openly the spirit of the divine command to "Love thy neighbour as thyself", I believe that their prosperity may well be expected to continue. That this may be so is my sincere wish for them, one and all.

Yours sincerely,

L. GOLDIE.

From the Provincial Treasurer of Ontario

May I take this opportunity, when the Jewish race is celebrating its New Year and Day of Atonement, to extend greetings to the Jewish citizens of Canada?

The great reverence, which you manifest for the traditions of your faith, commands our utmost respect. We appreciate your efforts in the advancement and encouragement of all that is worthy in the Dominion and for all that makes for the betterment of our beloved Empire.

May I also extend, at this time, my sympathy for the sufferings and sorrows, which those of your race in Palestine have undergone recently? I sincerely hope that the New Year will bring them peace and happiness.

J. V. MONTEITH.

From the Minister Without Portfolio of the Province of Quebec

May the celebration of October 4th be a happy one for your people. Love of work and the practice of economy are highly honoured among you and I am not surprised that many of your people make their mark in the world and especially in finance. As for me, I hope that, like the earlier settlers in this country, the French Canadian and English Canadians of the Dominion of Canada, you may always be useful citizens for this country, being inspired by a desire for the national and moral well being of our land.

In these sentiments, I sign myself,

Your most humble servant,

J. C. E. OUELLET.

From the Minister of Agriculture of Quebec

It is, I feel, a great privilege to be able to extend a message, through the medium of the CANADIAN JEWISH REVIEW, to the Jewish citizens, not only of Montreal and Quebec, but of this whole Dominion, upon the approach of the Jewish High Holidays.

Such an occasion is a fitting one to renew our expressions of esteem and regard for an ever growing and increasingly prosperous section of the community.

Inevitably the new year brings to us all a mental stock-taking—we sum up the achievements of the last twelve months and look forward with new vigour to the year which is opening out before us.

On the whole, I believe, we have every cause to be satisfied with the year which has gone and I sincerely trust that the new one will bring to each and every one of you the fulfilment and realization of your best hopes.

Sincerely yours, J. L. PERRON.

From the Minister of Roads of the Province of Quebec

It affords me very much satisfaction to send a brief message from myself to the Jewish citizens of Canada upon the most solemn occasion of the Jewish High Holidays.

The Province of Quebec has no more respected citizens than those of Jewish origin, who have all our sympathy because of the terrible afflictions which have befallen their homeland. That a peaceful and eminently satisfactory solution of these persecutions and troubles may speedily be attained is my earnest wish.

Yours very truly, J. E. PERRAULT.

Rabbi and Mrs. S. Sachs and family

wish the Goel Tzedec Membership and the entire community of Toronto a Happy and Prosperous New Year.

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Background of Recent Unrest in Ancient Palestine

By Elizabeth P. MacCallum

Behind the outbreak of strife in Palestine there is a short chapter of international history, going back to the World War and the liberation of the country from the Turks, which helps to explain the present conflict. The outline given below of events leading up to the outbreak was prepared for the New York Times by the research assistant in Near Eastern affairs of the Foreign Policy Association. Miss MacCallum was born in Turkey and lived there for fourteen years.

Twelve years ago Palestine detached from the Ottoman Empire in which it had been included for 400 years. The British and French governments celebrated their victory in the Near East a year later by issuing in November, 1918, a joint declaration of policy:

"The end aimed at by France and Great Britain is the complete and final enfranchisement of the peoples so long oppressed by the Turks, and the establishment of national governments and administrations drawing their authority from the initiative and free choice of the native populations."

This announcement was applicable to Syria and the Lebanon, Mesopotamia, Transjordania and Palestine, all of which are now comprehended within the mandate system of the League of Nations.

Developments in Palestine since the days of the Ottoman régime have been of such an interesting and complex nature as to require a chapter to themselves in the contemporary history of the Near East. During the earlier part of the war Palestine was completely under the control of the Turkish authorities, who advanced from a Palestinian base into Egyptian territory against the British troops. Gradually, however, the Turkish forces were driven back by General Allenby into Palestine and then into Syria, while Arabs from the Arabian peninsula also pushed northward against their former Turkish masters.

The Arabs determined to revolt against the Turks only after their leader, the Sheriff Hussein of Mecca, had won from the British a promise to recognize and support the independence of the Arabs in practically all the territory between Turkey proper, the Indian Ocean and the Red Sea. There were certain exceptions which do not concern us at the moment, since they did not affect Palestine. Great Britain did undertake, however, to guarantee the holy places against all external aggression and to recognize their individuality. In return, Hussein undertook to seek the advice and guidance, of Great Britain alone among foreign powers and to employ no foreign officials or advisers except those of British nationality... On this understanding, and in consideration of certain subsidies for the payment of his men, Hussein threw in his lot with the Allies.

It transpired, however, that during the war Great Britain had also entered into a certain secret agreement with its ally, France, and that this secret agreement (known as the Sykes-Picot agreement) was not altogether compatible with the promises made to Hussein, inasmuch as it involved the creation of a French, as well as a British, sphere of influence within the territory promised to the Arabs. The British and French governments had maps in their possession showing which sections of the liberated territories were to be under direct French control and which under direct British control, which were to form a French sphere of influence and which a British sphere of influence. Palestine, according to these maps, fell within none of these four categories. It was to come under an international administration in which France, as the traditional

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heartily wish all the Officers, Executive, Members and Friends a happy and prosperous New Year, and wish to take this opportunity to thank the entire Jewish Community both in and out of the city of Toronto for the comfortable home we occupy. We trust you will also not forget us in the future.

protector of Christian interests in the Near East, was expected to have a predominant influence.

These secret plans of the French and the British met an unexpected obstacle at the Paris Peace Conference. President Wilson, General Smuts of South Africa and others had come to the conference determined to do what they could to prevent colony-snatching of the traditional sort. Owing to their insistence, and to the support given to their suggestions by public opinion, it was decided before the conference broke up that the territories detached from the Ottoman Empire, along with former German colonies, should be administered under a form of trusteeship by advanced nations on behalf of the entire civilized world. The League of Nations was to supervise the administration of these "mandated" territories and full publicity was to be given to the annual reports of the administrative authorities.

The Peace Conference decided that the Near Eastern territories had already reached such a high stage of development that their existence as independent nations could be provisionally recognized, subject to the rendering of administrative advice and assistance until they were able to stand alone. In this area the wishes of the inhabitants were to be a principal consideration in the selection of the mandatory powers.

The secret Anglo-French agreement had made no provision, however, for consulting the wishes of the inhabitants before the proposed administrations were set up. And in the end Great Britain and France divided the territory without any reference to the wishes of the people concerned. The Allied Supreme Council met at San Remo in April, 1920, and decided on the disposition of the territories under occupation by allied troops.

France was assigned as mandatory power for Syria and the Lebanon; Great Britain was to take over the mandate not only for Mesopotamia, but also for Palestine, since the international regime originally contemplated for Palestine threatened to be too unwieldy to be feasible. Documents drawn up by the two powers, specifying the principles in accordance with which they proposed to administer the mandated territories, were submitted later to the League Council. The mandate for Palestine was approved by that body on July 24, 1922, although technical difficulties prevented it from going into effect until Sept. 29, 1923.

The mandate for Palestine resembles in a number of ways the mandate for Syria and the Lebanon. It provides, for instance, that the mandatory shall guarantee the territorial integrity of the country; that natives and foreigners shall have their rights protected by an adequate judicial system; that the control of foreign policy shall be in the hands of the mandatory power; that there shall be no economic discrimination against the nationals of any State member of the League of Nations; that archaeological enterprises shall be safeguarded and properly regulated; that inhabitants shall enjoy liberty of conscience and freedom of worship, and that the various communities shall enjoy the right to maintain separate educational institutions of their own.

But the mandate for Palestine contained a number of clauses which had no counterpart in the mandate for Syria and the Lebanon. These special clauses were inserted to provide for the carrying out of one of the most famous social experiments of the post-war period—the establishment in Palestine of a Jewish national home.

In the latter part of the nineteenth century there took shape in Europe a movement having in view the practical realization of this dream of centuries. In 1897 the first Zionist Congress was held in Switzerland, since when a number of Jews the world over have identified themselves with the movement to create for the Jewish people a home in Palestine secured by public law. Companies were formed to acquire land in Palestine in the name of the Jewish people or for individuals and to promote colonization schemes and carry on a banking business. At the outbreak of the World War there were a

(Continued on page 128)

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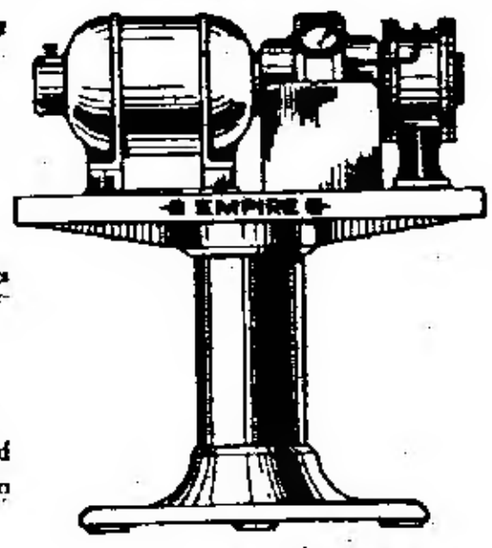

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Rosh Hashonah Greetings

From Dr. Stephen S. Wise, Rabbi of Free Synagogue, New York; President of the Jewish Institute of Religion

The year is overshadowed, grievously overshadowed, by the events of its closing days. Rare is the year in Jewish annals that includes no chronicle of things painful and embittering. Once again we looked for light and, behold, there is darkness!

I would not utter my New Year's message in the form of threnody, but tears are in our hearts,—tears of deep, compassionate sorrow, tears of high, exultant pride! Howsoever blame is, after a time, to be apportioned, at the New Year's season it is for us proudly to recall that once again our people has proven equal to the martyr-task of its history. However terrible the guilt of others, guilt of omission or guilt of commission, our brothers have borne themselves blamelessly even to the end. So that we are denied only the feeling of contrition, for every other solace is left to us.

One holy place we craved for worship, and, even there, in violation of every tradition of the centuries, we were denied. And the tragedy of it, the guardians of the city were asleep, awaking only to disarm the thrice-wronged defenders of their people's life! We thank God for the heroism of our youth; we praise God for the nobleness of those to whom fell the immortal portion of Kiddush ha-Shem, in the highest.

England will yet assure security, lest national honor become a bauble of dross. The Open Door and security were promised and the promise has been doubly violated. And, indeed, reparation, however large and ungrudging, will not be enough,—not even the exaction of decent neighborliness on the part of those against whom the deep damnation of the taking off of our brothers pleads trumpet-tongued. England must at last obey the law of its own covenant of peace and honor with the Jewish people, including sternest warning to those whom we have immeasurably benefited, that plotting and uprising, if ever again attempted, will be met with swift and awful punishment.

But we must do more. We must now stand at the side of our pioneers as never before. For they are the advance guard of our loftiest hope. England and Europe and all the world must come to understand that the Jewish re-builders of Palestine are not isolated and unsupported adventurers, but the ambassadors of their people, humble in themselves and yet charged with all our hopes and dreams and strength,—inviolable hostages in the safekeeping of the great Confederate Nation that must now strive to wipe out the stain of blood, which weakness rather than guilt has brought upon its escutcheon of honor.

But physical security is not enough, and to this end physical reinforcement alone will not suffice. We owe our heroic pioneers something more, and that something more is a new devotion to their and our cause. We, too, may be the guardians of our people's spiritual fortune. We, too, are exposed to grievous peril, the peril of disloyalty to the highest we know, of desertion of an infinitely precious heritage, of foreswearing in truth and life the historic task of Israel as witness to the divine outreaching and upreaching of man, the peril of bartering loftiest ideals for meanest standards. A finer, nobler World Israel will be at one and the same time the surest security and the richester fruition of our people's life in our people's land.

So may the New Year be blessed to Israel and mankind. Then shall our light break forth as the morning and our healing spring forth speedily.

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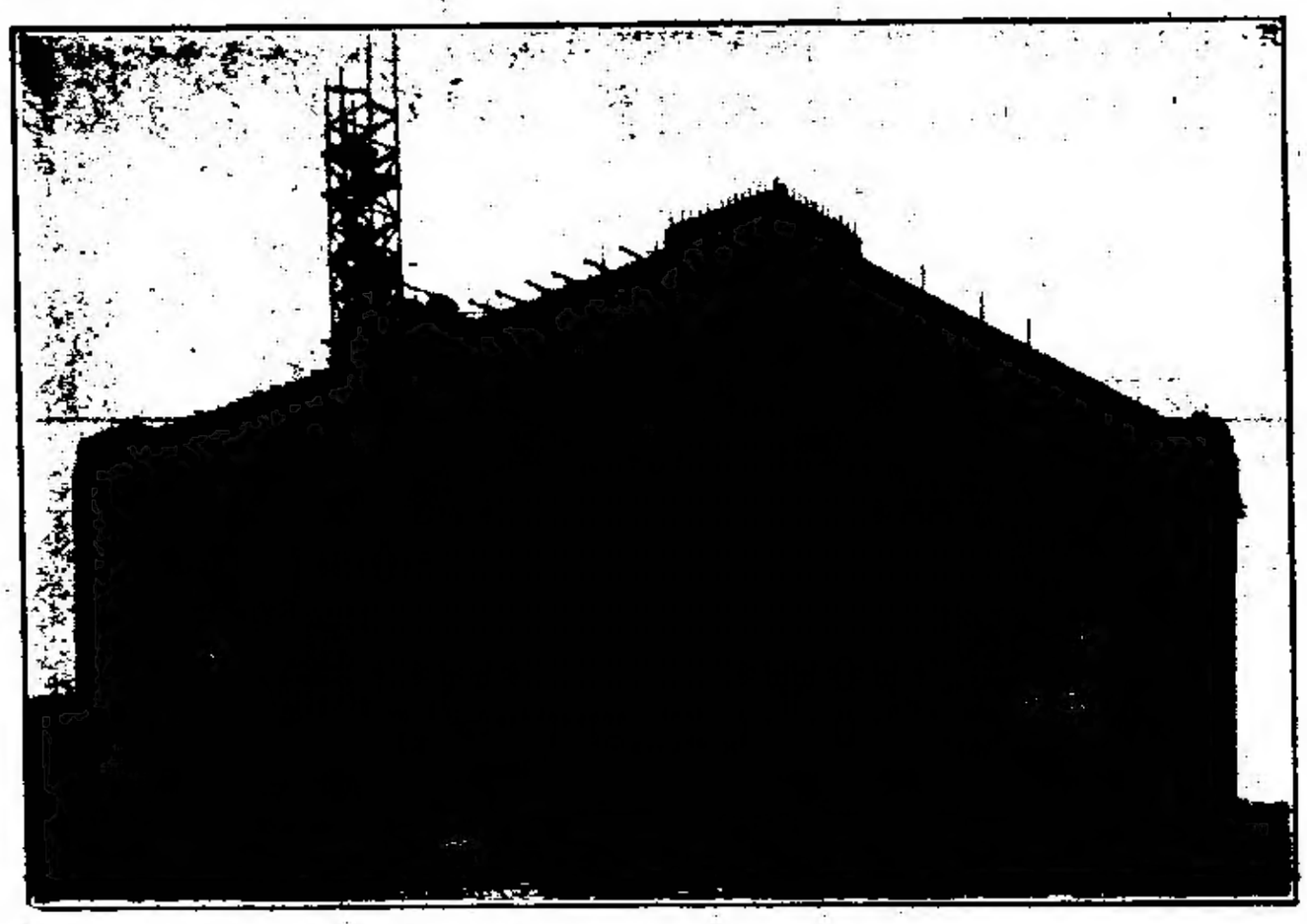

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Israel United

By Rabbi Nathan Kollin, Congregation Adath Jeshurum, Ottawa.

The year 5689 has been an extremely eventful one both for the world at large and for Israel. The most dominant notes has been that of union for concerted action whenever vital common interests have been discerned to be at stake. "Splendid isolation" can no longer be an intelligent motivating principle. If the recent record-destroying triumphs and successes in aviation, radio-broadcasts and sea-travel serve to knit the world together even more compactly than ever before, causing to vanish much of the ill-will and misunderstanding that is inevitably the consequence of mutual strangeness, then to persist in one's smugness and self-complacency is patently absurd: The means of communication and the avenues of knowledge have been so expanded that a good deal of the contempt which unfamiliarity has bred between nations is swiftly dissipated.

Likewise, nations of varying temperament and outlook, differing radically in their political and economic institutions, will yet transcend the otherwise jealous demands of State sovereignty and perceive that ultimately there exists, from a deeper and more profound point-of-view, a fundamental unity; a community of interests is observed to be present which they immediately proceed to promote. Thus we hear talk of economic unions. In the nature of the case however, such combinations will be met with similar ones on the part of other peoples. There can be no universal tariff-abolition. Nevertheless it is a significant indication of the trend of the times. In unmistakeable terms there is now being voiced the fervent yearning of all peoples to live in peace with one another. The prerequisite to each nation's living its life freely to develop itself in consonance with its best traditions and culture is continued peace. National progress need no longer presuppose the domination and conquest of one country by the aspiring one. With the world contracting as it is the welfare of one is bound up with that of its neighbor, whether there be physical propinquity or separation by the expanse of an ocean.

The chronic disparager of all movements aiming to rid the world of the horrors of another bloody, wholesale holocaust may seek to support his cynicism by pointing to Sino-Russian disputes, the wrangling of nations over debts, the iron rule of national dictators and the competition in armament—raising, but all this will not swerve millions from their conviction that war must not and need not be the only resort for settlement of differences. With the advances in our understanding of and sympathy with the stranger, with the unmasking of the vested interests at work secretly in playing upon, creating and spreading international animosities, with the silencing of those whose only weapon against peace-loving men is the charge of lack of patriotism, there remains with us the agelong hope embodied in our Rosh Hashonah prayer the fulfillment of which we may be privileged to witness: the "formation by all creatures of one band to do Thy will' to the end that "the dominion of arrogance pass away from the earth."

Peace hath its victories a thousandfold more glorious than war can claim unto itself. Once this truth impresses itself upon mankind the international bodies might devote themselves not only to the important but yet only negative function of eliminating causes of friction, but to the more important one of advancing in distinctly positive fashion the fruits of peace." The underlying harmony prevailing in the genuinely humanistic aspirations of all peoples will be permitted to reveal itself in increasing splendor.

No less momentous have been the developments taking place within Israel's far-flung ranks. Despite the wide disparity which may be disclosed between the emphases which different Jewish communities set upon traditional values, yet with all the conflicting shades of belief there has been recognized to be at bottom their essential unity. Jewry now speaks as one. Whenever and wherever the Jewish name is sullied, subtilely or overtly, or Jewish life menaced by the pen or sword, an accounting is demanded. The excesses in Roumania, Lithuania and Palestine indicated that, and the entire civilized world was aroused. Upon other occasions, too, though with varying success, the Jew is prepared whenever immediate united action becomes imperative: the movement for calendar reform, the antischechita agitation in Norway, Soviet persecutions, the traitorous defection of Jewish Communists in Russia and the United States, the momentary revival of the libelous blood-accusation in Northern New York, the unabating distress of our unfortunate brethren in Eastern Europe, the presentation by a Jewish producer of the "Passion Play", the conversionist activities among Jews.

(*Continued on page* 130)

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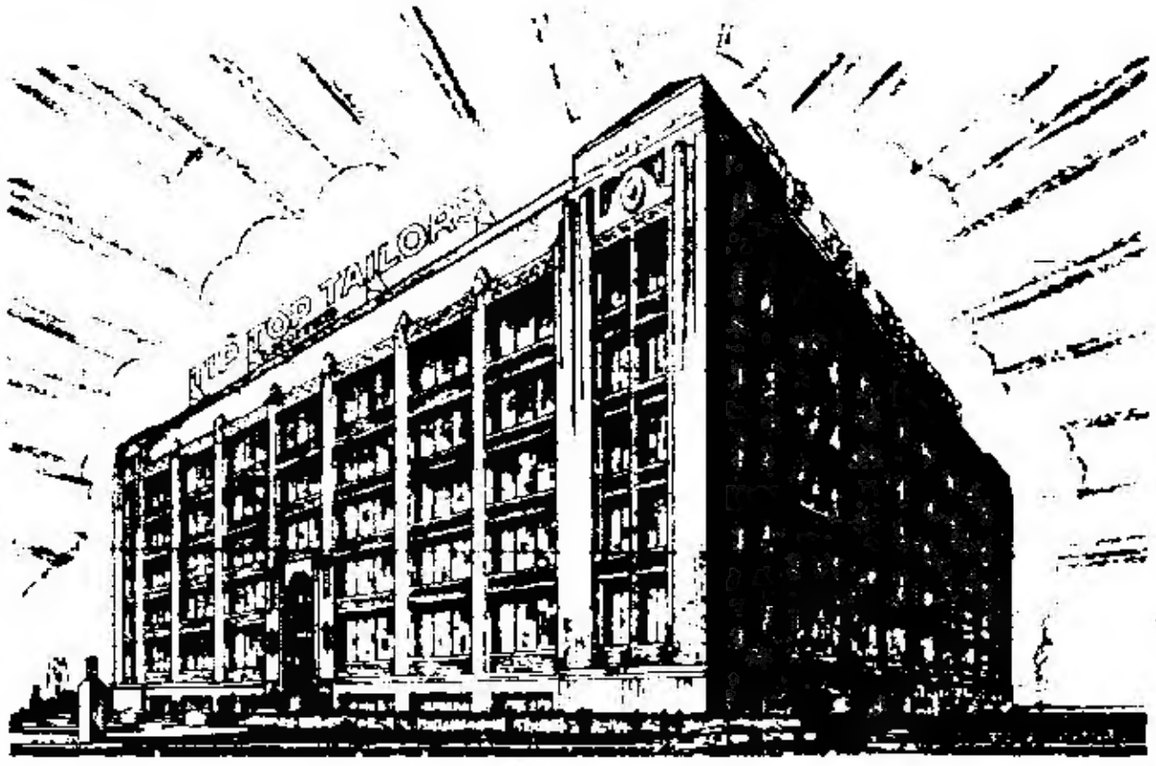

NEW TIP TOP TAILOR BUILDING

— Unrest in Palestine

(Continued from page 125)

number of flourishing Jewish enterprises in the country.

The war raised the question in the minds of Zionists as to what would be the position of Jews in Palestine in the future in the event of victory for the allied arms. Remembering that Great Britain had offered in 1902 to set aside land in Uganda for Jewish settlement, the Zionists now approached the British Government on behalf of their Palestine projects and in November, 1917, received the assurance they sought in the famous Balfour declaration, which reads as follows:

"His Majesty's Government view with favor the establishment in Palestine of a national home for

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the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

France and Italy promptly endorsed the British statement, President Wilson expressed his hearty approval of it and the expectations of Zionists rose accordingly. The decision to substitute a British for an international administration in Palestine came at about the same time. It thus ensued, therefore, that it was with British authorities rather than with an international group that Zionists soon began to discuss the special articles relating to the Jewish national home which were to be included in the Palestine mandate.

These articles as finally adopted provided that the mandatory power should be responsible for placing the country under such political, administrative and economic conditions as would secure the establishment of the Jewish national home and the development of self-governing institutions. It was to be responsible, too, for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race or religion. A Jewish agency (in practice the Zionist organization) was to be recognized as a public body for the purpose of advising and cooperating with the administration in economic, social and other matters affecting the establishment of the Jewish national home and the interests of the Jewish population in Palestine.

This Jewish agency, subject always to the control of the administration, was to assist and take part in the development of the country. The administration was to facilitate Jewish immigration under suitable conditions and to encourage close settlement by Jews on the land, including State lands and waste lands, not required for public purposes. At the same time, the rights and position of other sections of the population were not to be prejudiced. A nationality law was to be so framed as to facilitate the acquisition of Palestinian nationality by Jews settling permanently in Palestine.

When Sir Herbert Samuel arrived in Palestine as the first British High Commissioner, he found that the Arab population suspected the British authorities of intending to expropriate their holdings for the sake of turning them over to the Jews. They anticipated an immediate and overwhelming Jew immigration Moslems were afraid that their holy places would be taken from them. There were race riots in 1920 and 1921 in which 104 persons lost their lives and four times as many were wounded. British troops still mobilized in the country quelled the disorders. In time tension eased, all but one unit of the British forces were sent away and from 1924 onward the administration depended on a small battalion of British gendarmes and on the native police to maintain public security.

To make clear the British position for the sake of both Arabs and Jews, Sir Herbert Samuel obtained from the British Government an official interpretation of the Balfour Declaration. This statement explained that the Balfour Declaration did not point to the creation of a wholly Jewish Palestine. It did not contemplate the disappearance or the subordination of the Arab population, language or culture. Palestine as a whole was not to be converted into a Jewish national home; a Jewish national home was merely to be founded in Palestine. In order that the Jewish community should have full opportunity for the free development of its capacities, it was essential that it should know it was in Palestine as of right and not on sufferance. The Palestine community was to become a centre in which Jews as a whole might take, on grounds of race and religion, an interest and a pride.

In spite of this explanation, the Arab inhabitants refused to recognize the Balfour Declaration or to assent to the mandate so long as it contained articles guaranteeing the creation of a Jewish national home in Palestine. Moslem and Christian Arabs sent deputations to

(Continued on page 132)

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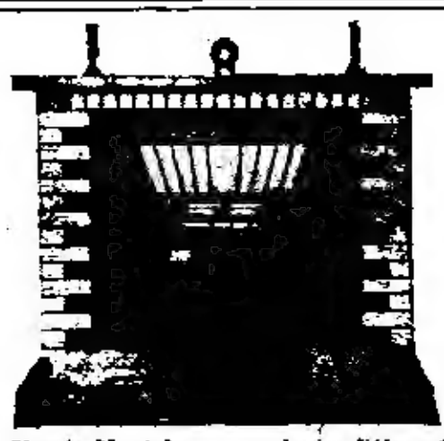
ISRAEL UNITED

(*Continued from page* 127)

Unity however in the face of common danger cannot be enduring. Here too Israel has discovered that there is yet by far a greater factor in the unification of Israel, in the strengthening of its national self-consciousness, in the impetus to further achievement. The people is determined upon self-redemption, the working out of its own destiny upon the common platform of the advancement of Hebraic culture rooted in its native milieu. The extended Agency, despite the acrimony and frustrations and differences of opinion that may have marked the deliberations of the recent Congress, is the logical outcome of the strong belief concurred in by it that there is an identity of ideals and aspirations pervading all Israel. The comparatively strong affection and allegiance which the hitherto less organized groups of Jews evinced for Zion was deemed sufficiently potent to warrant all fractions joining hands in the common task. Israel's spiritual and national renaissance is the rallying banner. Each in its own light visions there the accomplishment of its dream. And the need now for such unanimity is become doubly urgent in the wake of the recent tragedies in the Holy Land that threatened very nigh to engulf the labor of years, and the shadows still cast their gloom. We dare not further be false to and repudiate the heritage left with us after the removal from our midst of the beloved Louis Marshall, whose whole life and untiring energies were inspired by his faith in the inner unity of Israel.

JARVIS COURT APARTMENTS.

Another beautiful and centrally located apartment building has been added to Toronto's dwellings, by the completion of the Jarvis Court Apartments at the north west corner of Maitland and Jarvis Streets. The building with a total dimension of 100 feet by 163 feet is built in three units, two facing on Jarvis St., and one on Maitland. Jarvis Court Apartments comprises eighty-one apartments, ranging from two to four rooms all equipped with latest devices, including electric refrigeration. The interior is beautifully trimmed with Philippine Mahogany. Owing to the vicinity of Jarvis Street Collegiate, the architect has favoured the Gothic style as followed in that structure. The building was erected by Messrs. L. Schwartz, A. Schwartz, and Benjamin Brown, the latter also being the architect.



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The prayer for Israel united in which the Jew petitioned God to 'bring together our scattered ones from among the nations and lead us in triumph unto Zion Thy city and unto Jerusalem the place of Thy sanctuary" has thus always been the natural outpouring of a nation's soul yearning to fulfill itself.

The spiritual implications which Israel's nationhood convey are involved likewise in our conception of world-wide unity for freedom, peace and justice. Both nationalistic and universalistic elements find their place side by side in the ideology of Judaism. Scripture, Talmud and liturgy find entirely compatible the joining together of both visions—the national, spiritual unity of Israel and the "forming of one bond by all creatures". The prophets experienced no contradiction in their championing both. The sainted scholar, Dr. Solomon Schechter, pointed out that there is indeed a correspondence between these particularistic and universal tendencies which is given expression in the rabbinic saying that God would not enter the heavenly Jerusalem until He had first entered into the earthly Jerusalem.

If Israel's unity, to be true to its historic genius, is to be for religious, spiritual and ethical endeavor, it will continue to include as an essential part of its program the working to establish God's kingdom and to combat the "dominion of arrogance." But if its hope to see all mankind unite to do His will is to rise from the heart's earnest conviction of its need and ultimate realization—if Israel is determined to foster such unity—then it must provide a living example thru the concentration and harmonious

(*Continued on page* 200)

FREMES BUILDING

BEN BROWN, ARCHITECT SIMON FREMES, OWNER

The newly completed Fremes Building at the south east corner of Adelaide and Peter Streets is a splendid example of what modern architecture can lend in grace and beauty to a Loft Building; Standing out as it does in deciding contrast to the light manufacturing buildings of other days. Done in vertical type of architecture, this splendid edifice rears its graceful lines ten stories above the street level to take a position in Toronto's rapidly changing skyline. The architect has very cleverly eliminated the ugly effect of an open tank by including same in a central tower which blends nicely with the general architecture of the building. The building which faces on Adelaide Street is 137 by 90 feet and is built of re-inforced concrete with the exterior done in brick and stone. Every modern convenience is included. The floor space totals 120,000 square feet. That the building has proved popular is proved by the fact that ninety per cent of the space was rented before completion of the building. The building was erected by Simon Fremes. The architect was Benjamin Brown B.A.Sc.

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Unrest in Palestine

(Continued from page 129)

wait upon the British authorities and presented petition after petition to the League of Nations.

They asserted that the Balfour Declaration sacrificed the rights of the majority already in the country for the sake of a minority not yet arrived—i.e., the Jewish immigrants who were still to come. To safeguard only the "civil and religious rights" of the Arab majority in Palestine was to treat them as though they themselves were the minority. The Balfour Declaration, they affirmed, was therefore inconsistent with the League Covenant, and Great Britain (in accordance with Article XX of the Covenant itself) should have been forced to repudiate the Balfour Declaration before being permitted to acquire membership in the League.

So bitterly did Moslem and Christian Arabs resent the Balfour Declaration that they refused to cooperate with the authorities when the latter attempted in 1922 to establish a national Legislative Council in Palestine. This body was to have been composed of ten appointed officials and twelve elected members—eight Moslems, two Christians and two Jews.

The Arabs boycotted the elections on the ground that they could not be sure that the rights of the majority would be guaranteed unless the Arab members of the proposed Legislature outnumbered Jewish and official members combined. The boycott being effective, the High Commissioner was forced to give up the plan for a legislative body; since that time government has been carried on by the High Commissioner in consultation with his immediate subordinates and a small advisory council made up entirely of officials. Proposed ordinances are published in the Official Gazette before promulgation, giving interested persons an opportunity to make representations to the authorities before the measures are actually put into force.

During the past year Palestinian Arabs have petitioned both the new High Commissioner, Sir John Chancellor, and the League of Nations for the establishment of "a democratic parliamentary system of government" to take the place of the existing system, described as "absolute colonial rule." But the requests were refused a short time before the recent outbreaks occurred in Palestine.

Disaffection among Arabs in Palestine has been based not only on the Balfour Declaration, however; there has been opposition to the British mandate itself. Arabs have expressed resentment at the artificial division and subdivision of the territories of the Near East to suit the purposes of foreign powers. They have asserted the belief that the erection of customs barries and political boundaries where none existed before has been detrimental to the economic, social and political interests of the inhabitants. They desire to have these boundaries erased. And one of their main objections to the Balfour Declaration has been that it will tend to perpetuate the isolation of Palestine even should the other territories now under mandate become unified later on.

In the reports submitted to the League of Nations by the British authorities from time to time a number of sources of conflict within the mandated territory have been noted. In sessions of the Mandates Commission of the League such conflicts have been examined and commented upon. Complaints cover economic, social, political and religious matters, many of them

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dealing with problems which have caused the British authorities considerable anxiety, and toward whose solution considerable effort has been expended.

One of the matters which the Mandates Commission has been called upon frequently to consider is the conflict which has centred in the Wailing Wall of Jerusalem. When the British authorities assumed control in Palestine they realized that they were assuming the trusteeship of a land sacred to the adherents of three faiths—Jews, Christians and Moslems. They assured the world that the shrines of all three would be protected, and that access to these shrines would be guaranteed to those who regarded them as sacred. The mandate for Palestine provided for the appointment of a special commission to study, define and determine rights and claims in connection with the holy places.

Quarrels between Christians of various rites over the trusteeship of Christian shrines, together with conflicts relating to other holy places, all of which developed long before the British régime began, made the work of the proposed commission so delicate that the British authorities decided not to appoint it until there was some prospect of its being able to arrive at a permanent settlement agreeable to all parties. Accordingly, this commission has not yet been created.

Meanwhile, incidents have occurred with increasing frequency to strain relations between Jews (who claim the age-old right to worship unmolested at the Wailing Wall, a relic of Solomon's Temple) and Moslems, who worship at the Mosque of Omar, adjoining the Wailing Wall, where the Prophet Mohammed is said to have sojourned during a miraculous visit to Jerusalem.

Juxtaposition of these two holy places has made them the frequent scene of conflict between Moslem and Jew in the past. And it was here that the spark was struck that started the recent outbreaks.

Barley Improvement in Canada

Within the realm of that branch of industry which is dependent for its raw material upon the natural products of plant life, it is an accepted principle that one may, as a rule, find material of the most outstanding quality at or near the most northerly latitude in which the plants concerned can be properly developed. The operation of this principle is manifest to-day in the striking demand for such commodities as wheat and pulpwood of Canadian origin. At one time a similar demand existed for Canadian barley by the Brewers and Maltsters of United States. And it was largely on account of this profitable outlet that the barley growers of Ontario at one time took such pride in producing a superior article. In those days, malting barley was regarded as the main cash crop of the Province. Great care was taken in the growing and handling of a class of grain which would bring a premium on the export market and this trade flourished, much to the advantage of the Ontario grower.

With the election of President McKinley, however, a high tariff was erected against Canadian barley by the government of United States, thus throwing the maltsters of that country on their domestic resources for raw material and at the same time dealing a body blow to the Canadian producers and shippers of barley. This restricted the demand for the high quality Canadian barley to the home market which was very limited at that time. So interest in growing the crop, except for feeding purposes, waned quickly. But even then, there was sufficient good barley produced for some years to meet the requirements of the country. And this situation was maintained until it was discovered that greater yields of feeding grain could be obtained by growing mixed crops of Barley and Oats. The mixture recommended was one bushel of each or 34 lbs. of Oats to 48 lbs. of Barley. This discovery and the resulting practice tended to place an increasing volume of the barley, which was surplus to the live stock requirements of growers in a feed market category and undesirable for manufacturing purposes on account of its mixed condition. Following this, during the war, "prohibition" became general throughout Canada and this tended to further discourage any farmers who still attempted to keep their barley crops up to malting standard.

Meanwhile grain production had been progressing by leaps and

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Greetings for the New Year

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bounds in Western Canada. But in this historic development, wheat was the goal of every grower. Oats came in as second favorite. But barley found a place only as a land cleaner and, naturally, in this capacity no attention whatever was paid to or pride taken, in the growing of this unfortunate crop. The general attitude toward quality in barley was one of complete indifference. It was usually sown late on dirty land that had received only haphazard or no cultivation whatever. If it failed to grow under such conditions the land was summerfallowed. If it grew to maturity it received about the same relative consideration at harvest as at seeding time, with the result that only an insignificant small proportion of the total barley crop of Western Canada could qualify for a grade higher than feed.

This was the general situation in both Eastern and Western Canada with which the Canadian manufacturers of barley products were faced six years ago, and the problem of effecting a practical improvement in the crop within a reasonable time was a serious one, indeed. This task was undertaken, however, and the first men to be approached for help were the Plant Breeders and Research Workers of the various agricultural colleges and departments of agriculture. After preliminary consultation with these men, Canada Malting Company undertook the testing, for malting quality, of innumerable samples representing all known varieties of barley as grown in many localities throughout Canada. The results of these tests were published annually for four years. The laboratory and analytical methods of Canada Malting Company were placed at the disposal of these scientific workers, and Canada Malting Company officials met them at every opportunity in their conferences in order to discuss with them barley problems of a national character.

The next class of worker to be interested was the extension field force of the Dominion and Provincial governments and the universities. Individually and in groups, these officials were invited to the various plants and there given an insight into the malting process in order that they might clearly comprehend the practical necessity of high class barley to the success of the maltster. To these instructors in agriculture was supplied literature embodying the results of malting tests etc., for their own information and for distribution in the course of their work relating to crop improve-

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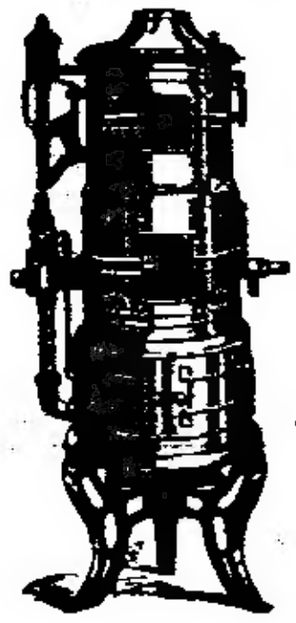

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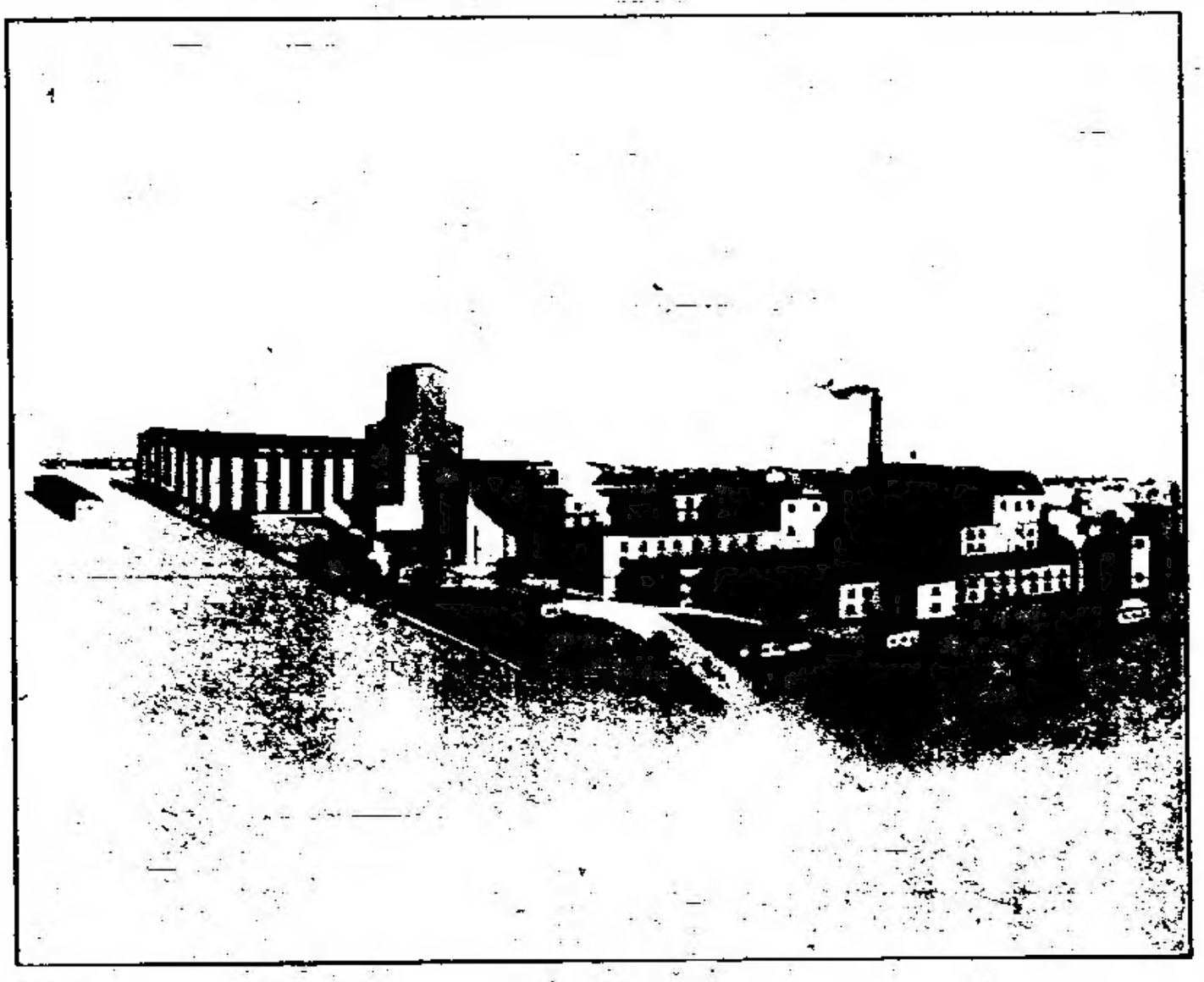
ment. Through these same officials were offered and placed numerous special prizes for barley exhibits at fairs and for barley crops in field competitions.

On account of the fundamental relationship existing between improved seed supplies and improvement in any grain crop, it was deemed advisable to place before the Canadian Seed Growers' Association and related groups of seed growers, the position of the Dominion in respect of its malting barley production and consumption, and this was done at the annual meeting of the main body in the year 1924. This contact led to the purchase and free distribution of large quantities of registered seed barley, the bonusing of certain units of seed growers by means of special grants of money and the encouragement of individual growers of registered seed barley by special contract arrangements whereby a substantial premium was guaranteed at seeding time for their crops of the same year.

While operations carried on in association with the aforementioned organizations and individuals gave Canada Malting Company indirect communication with many thousands of commercial barley producers it was, nevertheless, found necessary to send officials of the company out into certain of the barley districts and meet many farmers individually and in meetings. This type of effort has been mainly confined to Alberta and Ontario, where the need of barley for malting purposes has been most pressing. In the former province, where good seed barley supplies were somewhat precarious and, consequently, high in price, Canada Malting Co. has each year for a number of years, made available to farmers at cost a large volume of No. 1 grade seed. In another province farmers have been supplied with good quality seed barley at a price considerably less than cost in order to promote more interest in barley as a cash crop. In every case where farmers have shown a disposition to deal with the company direct in the matter of disposal of their grain, they have invariably been accorded equal treatment with commercial agencies.

While the foregoing might be considered a somewhat extensive undertaking for a private corporation, it is felt that the expense and trouble have been well justified in the light of progress made to date.



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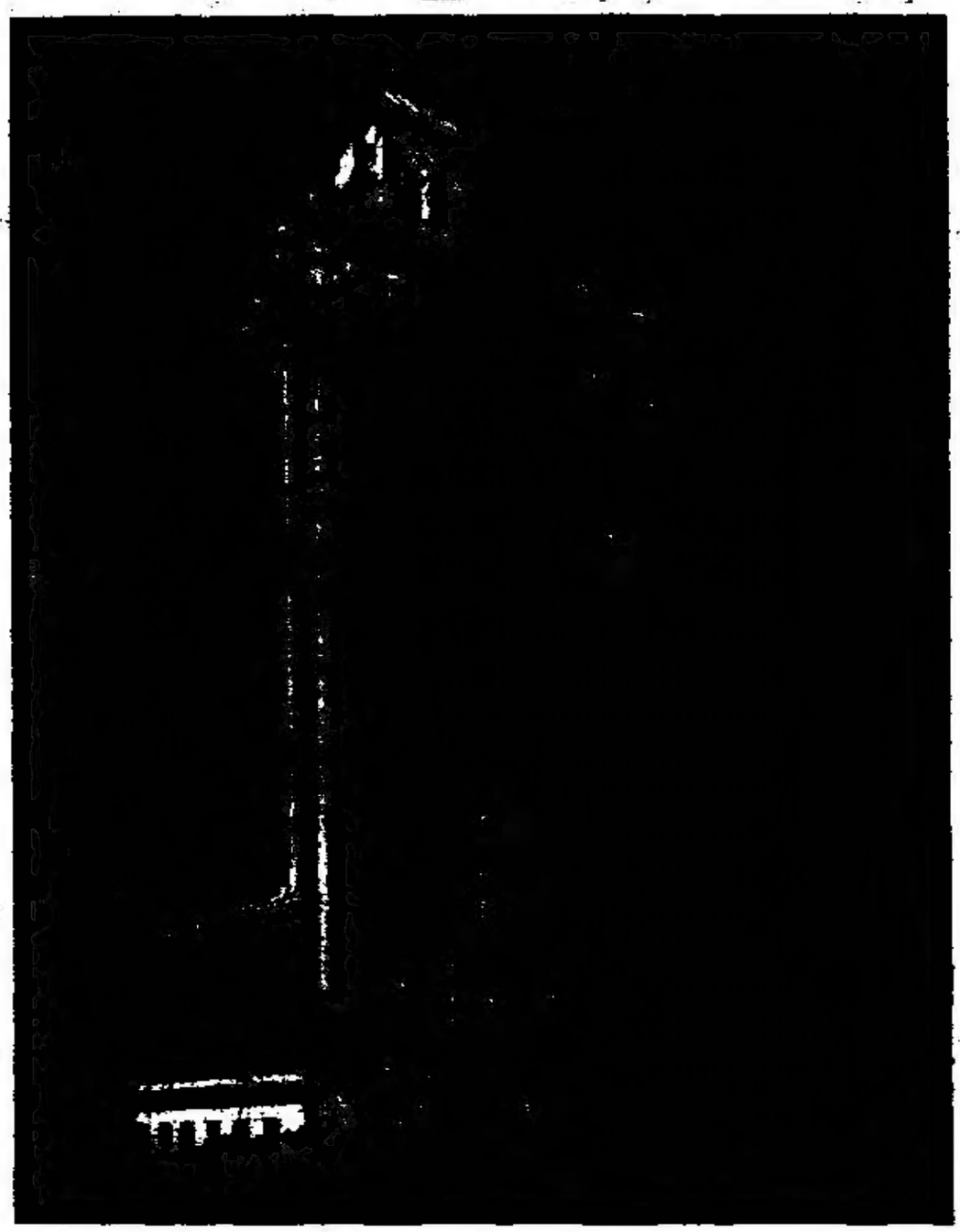

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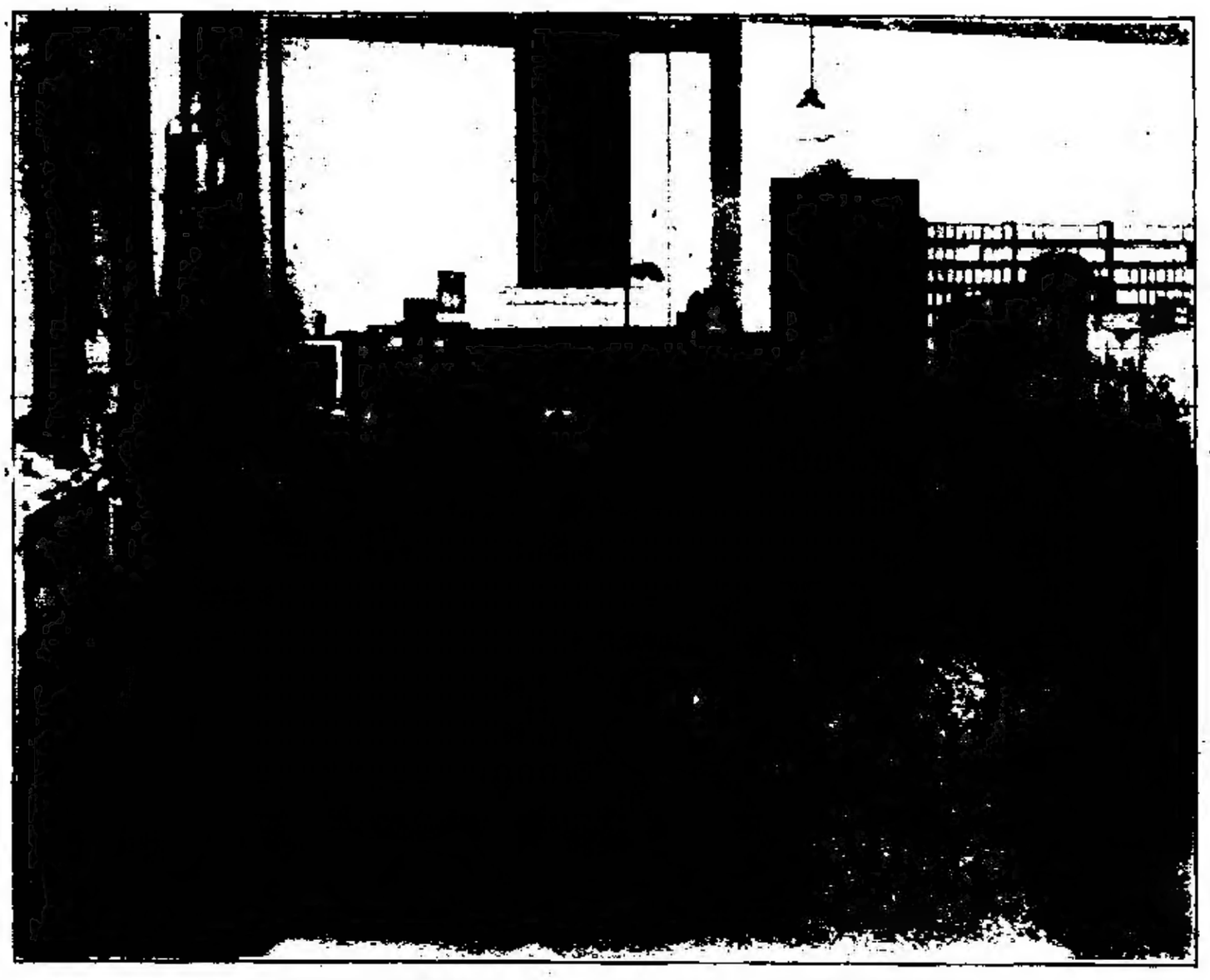
From a picture taken at National Liberal Club after a conference of his "war cabinet." Among the prominent men in the group are Lord Reading and Sir Herbert Samuel.



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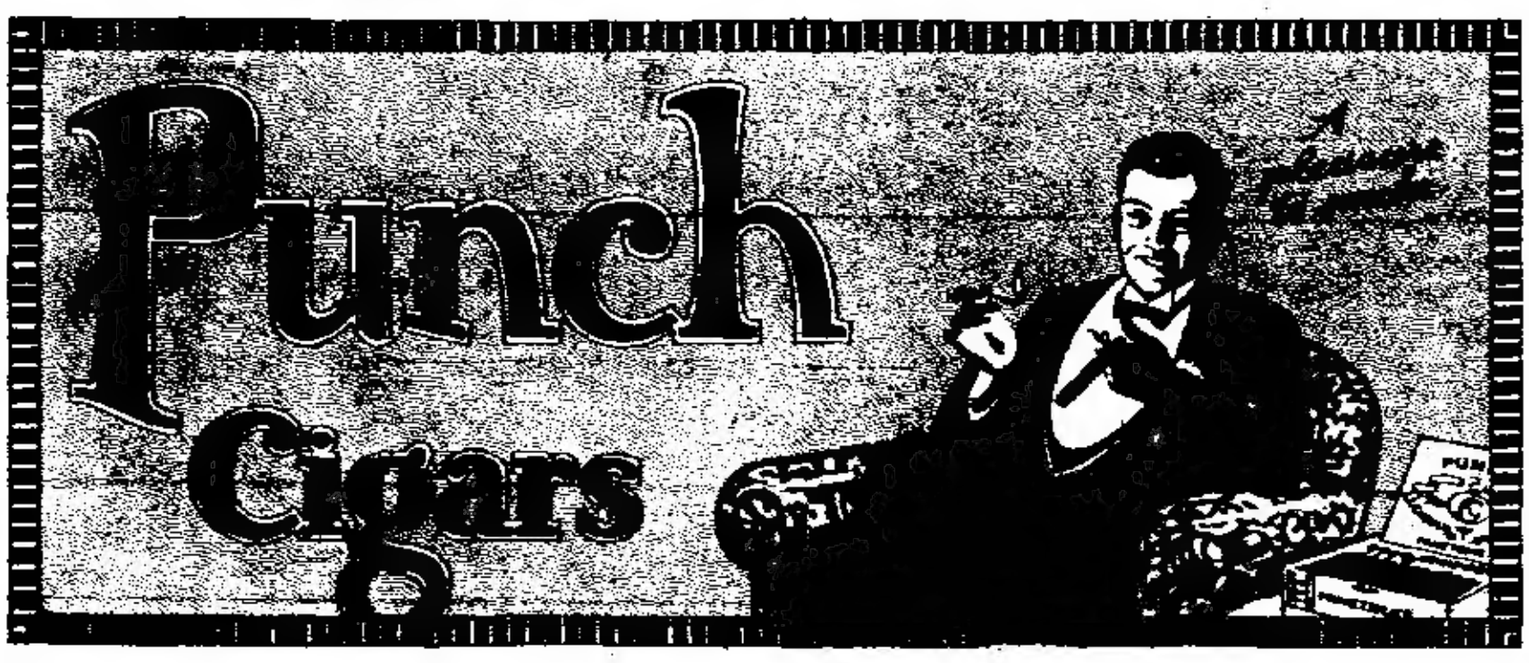

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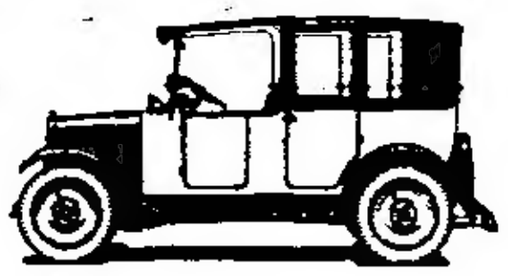

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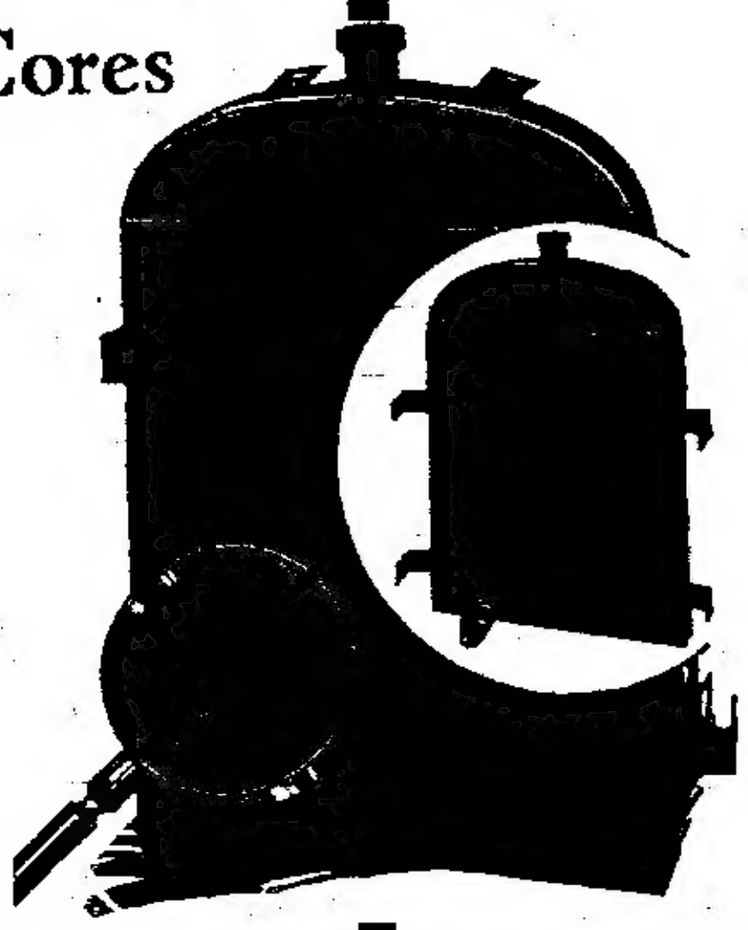

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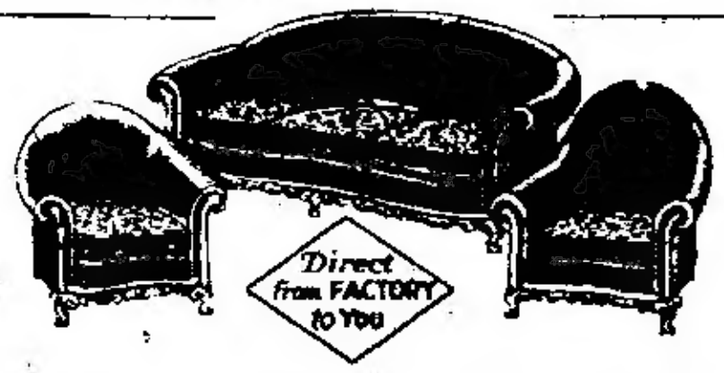

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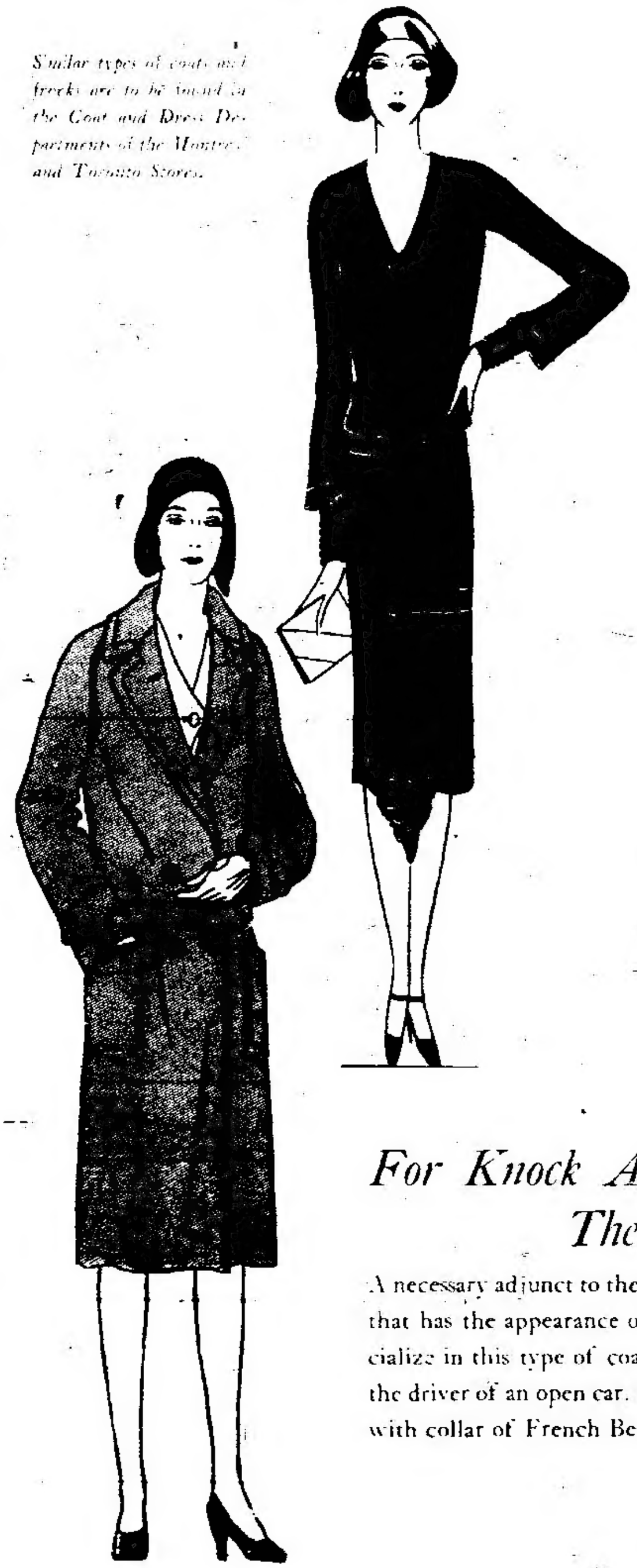
MONTREAL BROTHER AND SISTER WIN HONOURS

Harold B. Lande, son of Mr. and Mrs. I. Lande, 33 Holton Avenue, Westmount, a graduate of this year in the faculty of arts at McGill University was awarded the Allan Oliver Gold Medal and Graduate Fellowship in Economics and Political Science. He led the arts matriculation for the province in 1925, obtaining the Sir William Macdonald Scholarship and the Westmount Commissioner's Gold Medal for General Proficiency and won the First Mackenzie Scholarship for Economics and Political Science both in 1927 and 1928. He was a member of the Maccabean Circle debating team and won the Bennet Cup at the University of Toronto in 1928; member of the McGill Intercollegiate Debating Team and president of the Maccabean Circle. He was valedictorian of the 1923 graduating class in arts and has returned to McGill this fall to pursue graduate studies in the department of economics and political science. Rhoda M. Lande daughter of Mr. and Mrs. Isaac Lande, Holton Avenue, Westmount, graduated this year with honours in the faculty of arts, winning a special certificate of distinction (Cum Laude) for general proficiency in the arts course. She is spending the coming year in graduate work at McGill.

Louis I. Yaffe, editor of the Norfolk Virginian-Pilot, winner of the Pulitzer award for the best editorial of 1928.

Similar types of coats and frocks are to be found in the Coat and Dress Departments of the Montreal and Toronto Stores.



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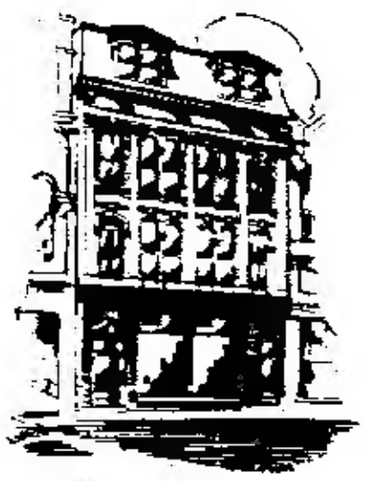

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OUR CHILDREN

Subscribers of THE CANADIAN JEWISH REVIEW are invited to send in pictures of their lovely children. Give the full name, age, address and names of his parents. There is no age limit for children. Pictures will be returned in good condition. They will appear in THE REVIEW in the order in which they are received in this office.

RENEE ORCHID
three year old daughter of Mr. and Mrs. Al Raginsky, 652 Outremont Ave. Photograph by Rice

WHAT THE CHILDREN SAY

Subscribers of the CANADIAN JEWISH REVIEW are invited to send in little stories about their youngsters or children they know, what they say and do in interesting situations. Write down what your little one said to-day and mail it to the What-the-Children-Say Editor, REVIEW office, in Toronto or Montreal. Give the child's full name, age, address and the name of his parents. One dollar will be paid for every story printed.

Bernice, age 5, daughter of Mr. and Mrs. Abraham Goodman, 267 Palmerston Avenue, Toronto, came running in one morning and said: "Ma! a boy had a kite in his hand and it went away up in the air, and now God's holding the string!"

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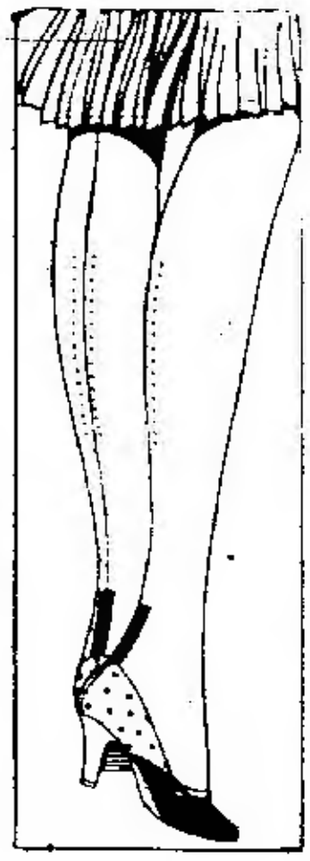

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PAULA CLAUDIA

age two years, daughter of Mr. and Mrs. Herman Mendelson, of Dunvegan Road, Toronto. Photo by Ashley & Crippen.

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The Smart Parisienne gives her assent. On formal occasions she borrows the dignity and elegance of black — choosing her fabric, of course, as carefully as the color.

Three points of fashion interest meet in this graceful frock. It's of black chiffon velvet, the waistline raised at the dictate of the mode, the neckline softened with the lingerie touch. $65.

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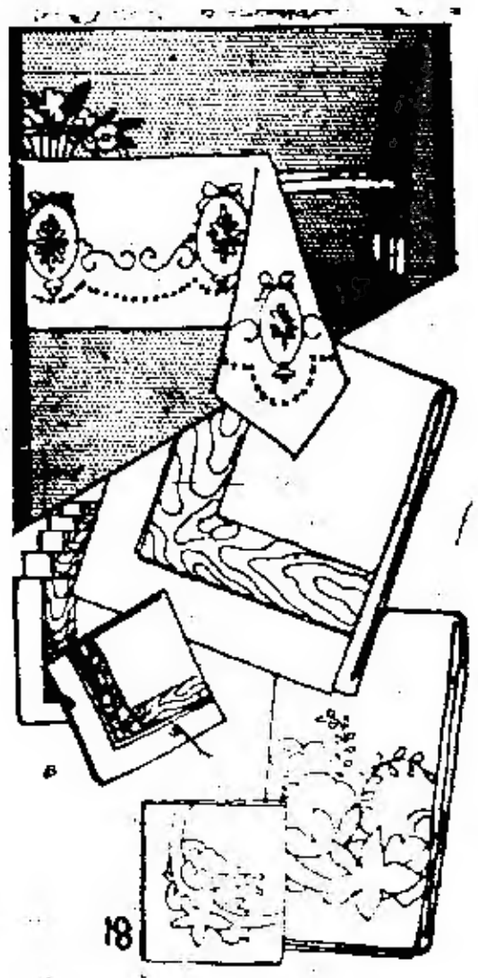

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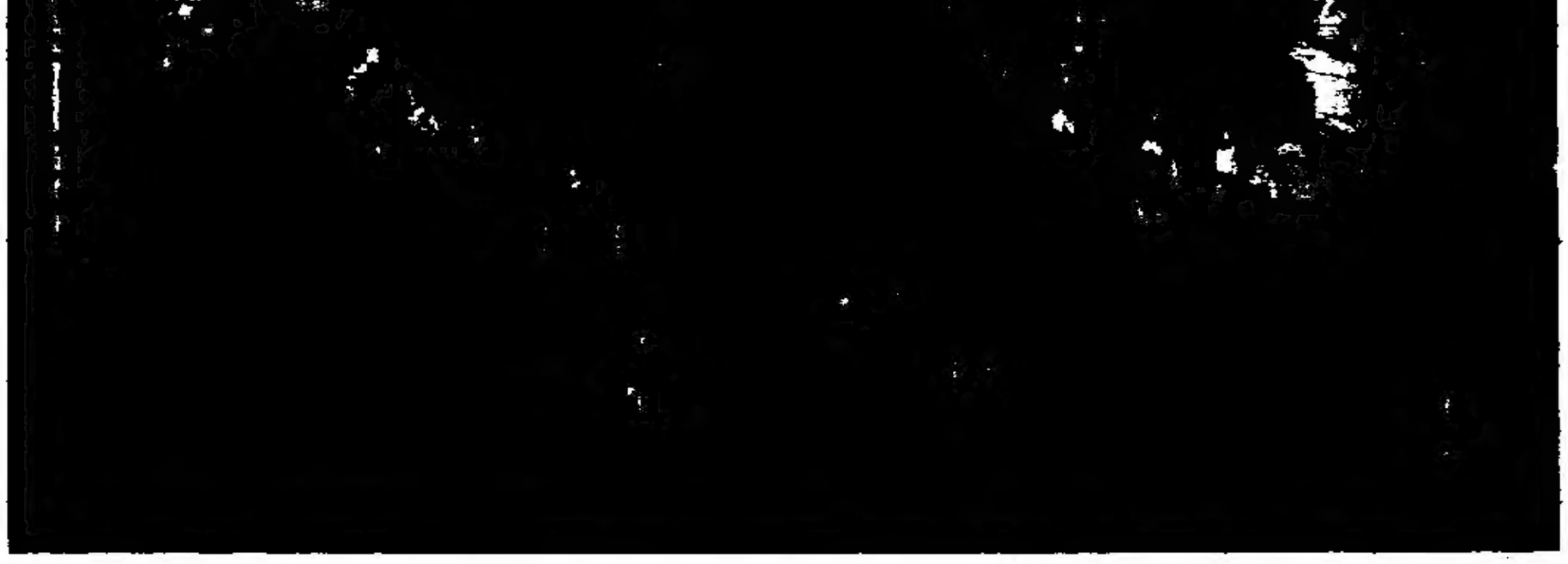

Entrance to Orange Grove in Palestine.

Celebrate Golden Wedding

Sunday, Sept. 15, the family and friends of Mr. and Mrs. Chaim Wilder tendered them a banquet in honor of their golden wedding anniversary. They were married in Austria, September 12, 1879, and have lived in Toronto for the past 45 years, being engaged in the dry goods business. They were presented with 6 golden goblets and a golden tray by the family, and with a loving cup by Mr. and Mrs. W. Rosenthal. Mr. Wilder is 70 and Mr. Wilder 73 years old. They have one son, Charles S. Wilder, of Ottawa; five grandchildren, Manny, Dorothy and Rose Wilder of Ottawa, Louis Wilder, of Toronto and Mrs. J. Finmark, of Los Angeles, and two great grandchildren, Earl Finmark of Los Angeles and Gloria Wilder of Toronto. Among the guests were Mr. and Mrs. S. Levinter, Mr. and Mrs. Louis Wilder, Mr. and Mrs. L. Yolles, Mr. and Mrs. J. Levinter, Mr. and Mrs. R. L. Sapera, Mr. and Mrs. S. H. Sapera, L. F. Sapera, Mrs I. Sapera, Mr. and Mrs. M. Simon, Mr. and Mrs. Sam Godfrey, Mrs. Isidore Levinter, Mr. and Mrs. Judy Cohn, Mr. and Mrs. Joe Cohn, Mr. and Mrs. J. Burns, Mr. and Mrs. N. Winters and daughter, Mrs. Y. Cohl, Mr. and Mrs. S. Cohl, Max Cohen, Mr. and Mrs. R. Temis, Rabbi Jacob Gordon, Mrs. Wm. Winkler. The table decorations were carried out with flowers, gold coloured candles and centred with a miniature bicycle, Mr. Wilder having used this mode of transportation for many years. S. Levinter was toastmaster.

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of 67 Proctor boulevard, Hamilton, Ont., celebrated their fiftieth wedding anniversary in June.

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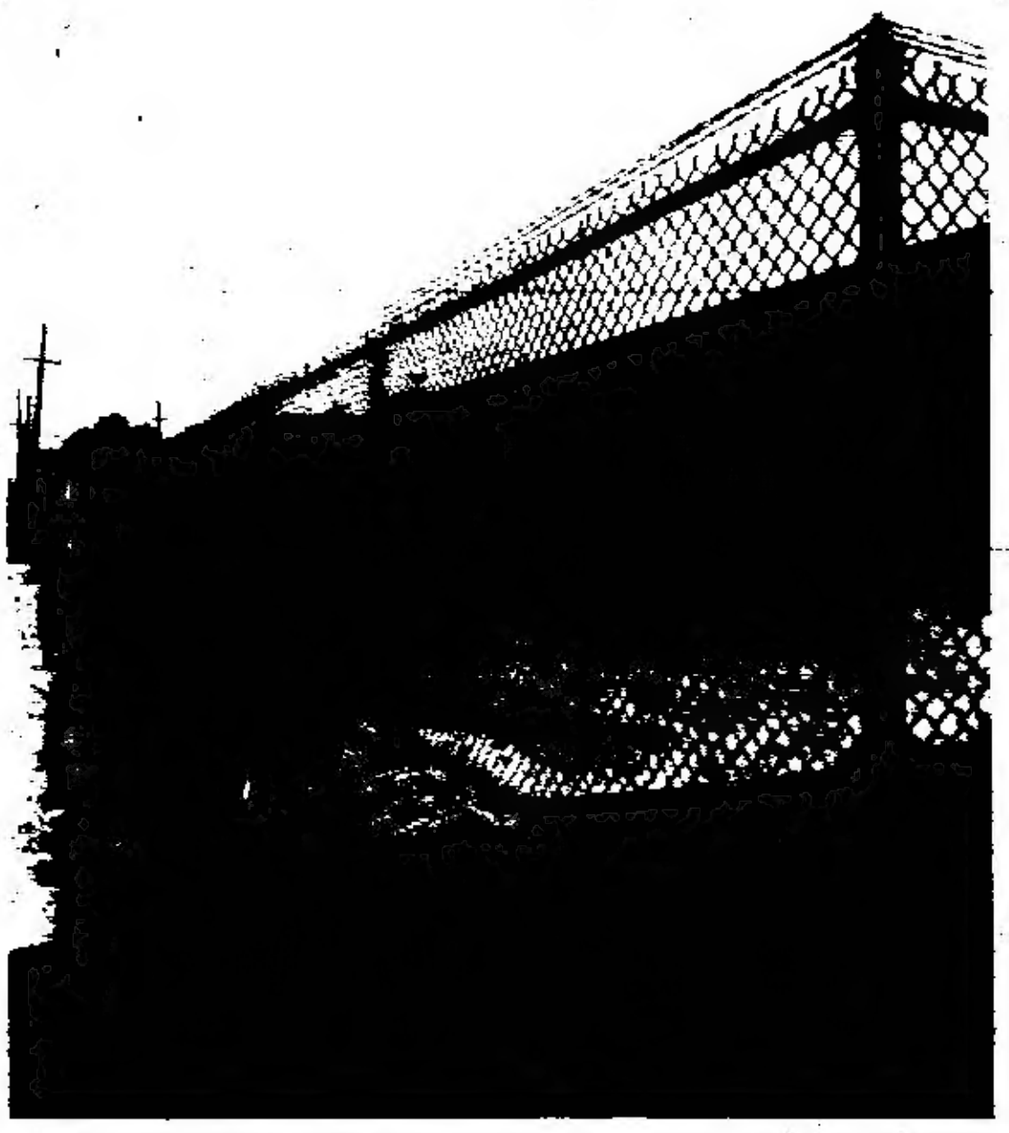

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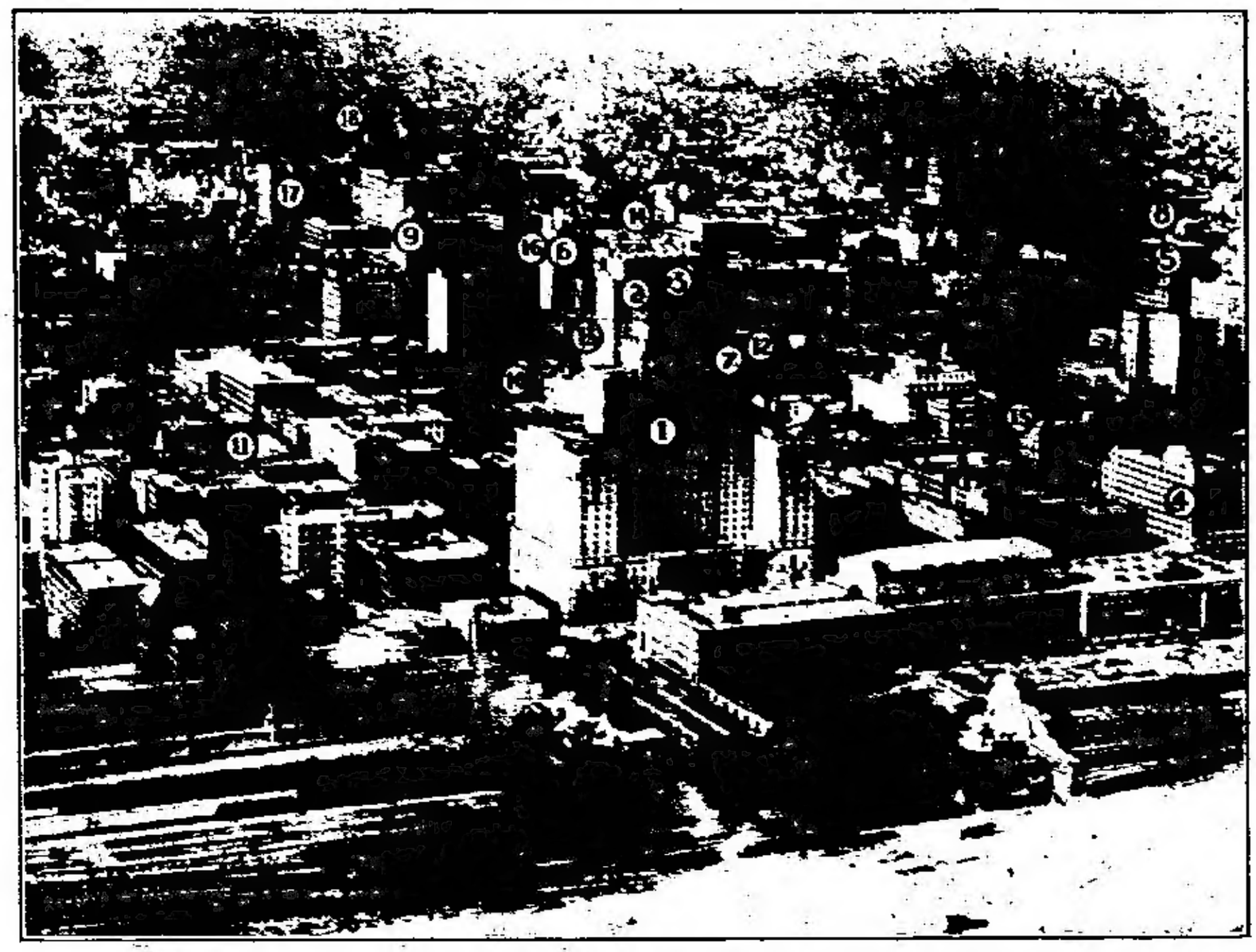

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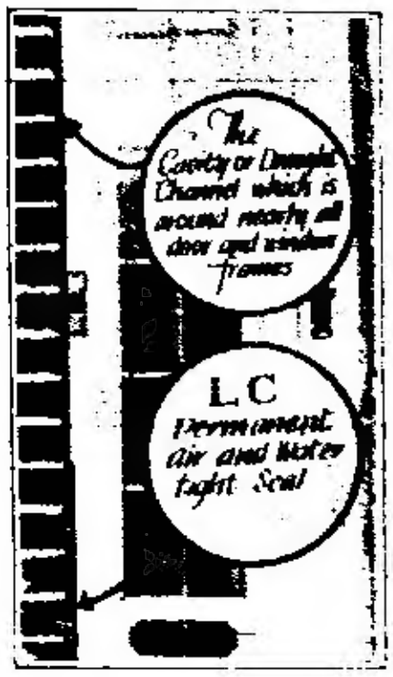

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son of Mrs. Jennie Messinger, of Northcliffe Boulevard, Toronto, who was awarded the Holy Blossom Scholarship of $150. per annum for four years. This Scholarship was established by N. L. Nathanson in honor of his son Paul's bar-mitzvah and is to be awarded to twelve persons, one each year.

MONA G.
age two years and nine months, daughter of Mr. and Mrs. Irving Eisen, Dundurn Crescent, Toronto.

Group of Pupils at Canadian Hadassah Agricultural School in Nahalal in the area affected by Arab massacres.

ABRAHAM M. KLEIN
Educational Director of Canadian Young Judaea, whose annual report appears elsewhere in this issue.

MISS HELEN GROSSMAN
called to the Ontario Bar September 19, was the first Jewish girl to receive the degree.

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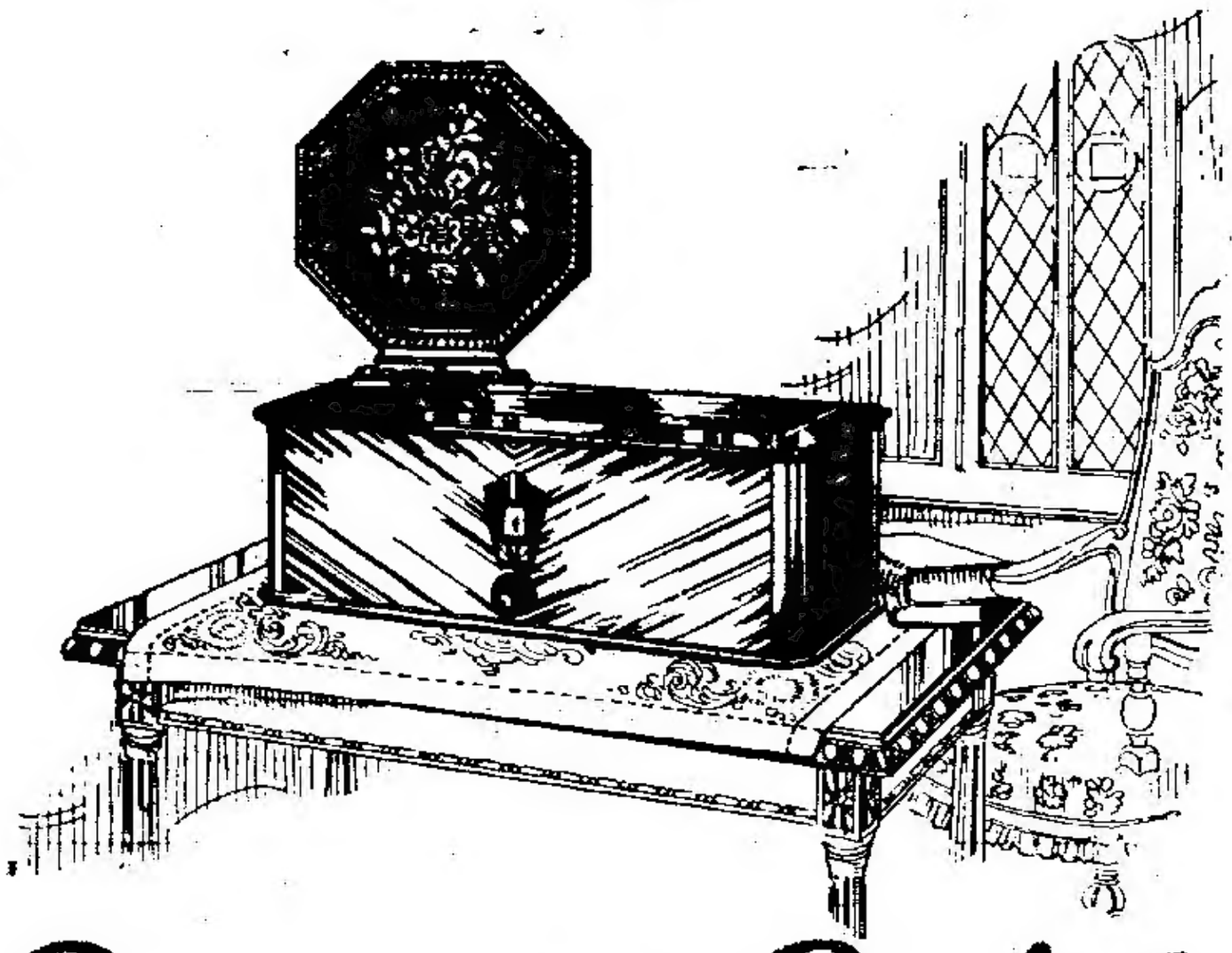

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5690 — 1929

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(*Continued from page* 103)

Verein Deutscher Staatsburger Judischer Glaubens for the purpose of counteracting the anti-Semitic propaganda.

These outrages went on in spite of the fact that representatives of the Government appeared at mass meetings called by the Jewish War Veterans' Association and the Central Verein and expressed condemnation of these atrocities in the name of the Government. In several instances it was possible to apprehend some of those guilty of the desecration of cemeteries, but the courts were sometimes lenient to the culprits. For example, a youth found guilty of desecrating the Jewish cemetery at Anspach, was sentenced to only twenty days' imprisonment. On the other hand, the Court of Appeals confirmed a sentence of six months' imprisonment on a man who had been convicted of desecrating a synagogue, characterizing the act as having been one of unspeakable malice.

Several ritual murder scares also sullied the reputation of Germany as a civilized country. In the fall, the death of a youth by the name of Daube occurred; Hussmann, a non-Jewish lad, was charged with the murder of Daube. Nevertheless, the Westdeutscher Beobachter, Cologne, charged that Daube's death was the result of a "ritual" murder, and published such obscene cartoons that the police confiscated a number of issues of the paper. When, in April, a Christian boy was found in Manau, Bavaria, with his throat cut, the anti-Semitic newspapers immediately raised the charge of ritual murder, persisting in doing so even after the Bamberg court published an official statement declaring that an investigation into the death showed no basis whatever for the assumption that the boy came by his end in any other way than by violence, and that allegations of the so-called "ritual" character of the crime were totally unfounded. Similar allegations cropped up in many places during the Passover-Easter season, and the Berlin police issued a report stating that rumors of alleged ritual murder, when traced to their source, are found to originate in hallucinations growing out of anti-Semitic prejudice which reaches its height about Easter time.

All this agitation could not but have its reverberations in the colleges and universities. In December, we find the General Students' Assembly of the University of Berlin adopting a resolution demanding the introduction of a numerous clauses for "students of alien blood." This and a later resolution not to admit Jewish students to social functions aroused the indignation of some of the newspapers which pointed out that many Jews had contributed generously to a $500,000 fund raised in the United States for the erection of a new lecture hall for Heidelberg University. Nevertheless, the Administration Committee of the student body of the University of Würzbürg, by a vote of 20 to 10, adopted a resolution demanding a numerus clausus for Jews in that institution. There were also anti-Jewish disturbances at the University of Munich.

During the year, facts were brought out which appeared to indicate that the anti-Semitic agitation had also penetrated into some Government circles. In September, the Vorwaerts (Berlin) charged that rabid anti-Semitism existed in the Government aviation schools where Jewish students were being subjected to abuse. The Ministry of Communications investigated these charges and disciplined the director of the school and several of his associates who were found to have been responsible for abuses. In February, the Prussian Minister of Justice admitted at a session of the provincial Diet that, in many instances of anti-Semitic propaganda, the courts and the general administration of justice fail. In May, the weekly, Montag Morgen, caused a sensation by charging the

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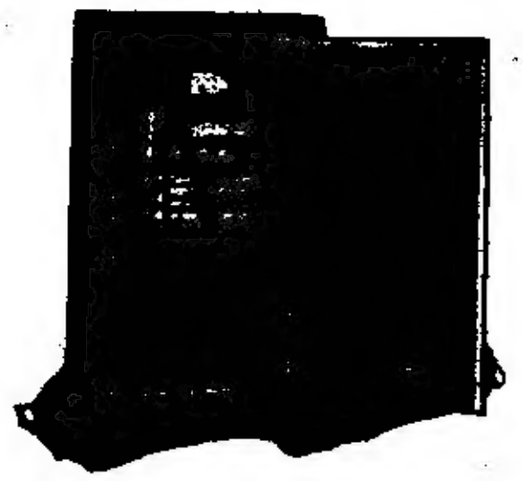

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Wolff Telegraphic Agency, the official press bureau of the Government, was circulating among the provincial newspapers news items having a decided anti-Semitic bias, instructing these newspapers to publish such items as special correspondence without giving credit to the Agency. The Bureau admitted the truth of these charges and blamed one of its editors, and the Government ordered the discontinuance of this provincial news service altogether. On the other hand, a bill to confiscate the properties of "bank magnates, stock exchange members and Eastern Jews" was defeated in the Reichstag by a vote of 382 to 8, in May; and the same body voted to lift the immunity of Deputies Strasser and Ley, the nominal editors of a number of anti-Semitic journals, whose immunity as members of the Reichstag had theretofore exempted them from criminal suits, thus enabling the papers in question to carry on their anti-Semitic propaganda undisturbed.

Outside of these anti-Semitic episodes there were few general events of Jewish interests worthy of note. In October, the Federal government published an order recognizing the Jewish High Holidays as days of rest for Jewish officials and ordering that they be excused from duty on these holidays whenever this is practicable; and a chair for Jewish studies was established at the University of Munich in February.

Apparently the Jewish community was so engrossed in combatting the anti-Jewish propaganda which was greatly intensified during the discussion of the reparations program last spring, that it had but little energy left for other activities. The question of Sabbath observance was brought prominently to the front. In January, at a conference held in Berlin, plans for legislative and economic measures to facilitate Sabbath observance, were discussed, including a five-day working week and the establishment of credit banks to aid Sabbath observers. In April, a Sabbath Observance Federation was organized, announcing its aims to be 1) to make the Sabbath again a living force, 2) to link together Sabbath observance organizations existing in all countries, 3) to secure legislation to facilitate Sabbath observance, and 4) to support enterprises of Sabbath observing persons and to assist them to secure employment.

The Jewish refuges who had come to Germany from Russia after the revolution in that country, are still in a bad case, for we find a number of Berlin Jews forming, in March, a committee to aid Russian Jewish refugees. Much interest was shown also in a meeting held in Berlin in November 1928, under the auspices of the Jewish War Veterans Association, to launch a movement for settling Jews on the land in Germany, and another organization was formed in the same month in Frankfort to counteract intermarriage by promoting marriage within the Jewish fold by providing dowries for poor Jewish girls and similar measures. In January, the Berlin Kehillah decided to maintain a chair at the Hebrew University, which will be probably for the study of German literature and philosophy.

Like the Jews of other countries, German Jewry also decided to participate in the enlarged Jewish Agency, and to send representatives to the meeting of the council of that body which was to be held in Zurich in August.

B. EASTERN COUNTRIES

Austria

In AUSTRIA also the most prominent phenomenon connected with Jewish life was anti-Semitism; as was the case in Germany, this was a by-product of political strife. The announcement that a meeting of Zionist Revisionists was to be held in Vienna was followed by a threat by the Voelkische Tageszeitung that this meeting would be greeted with riots similar to those which took place at the time of the fourteenth Zionist Congress in 1925. The Revisionists were on the point of changing their meeting place when they were assured by the police that order would be maintained. In December, a group of anti-Semites broke up the sessions of the International Institute for Bible Research, which were being held at Innsbruck, because they objected to lectures on the Old Testament. During the melee a number of persons in the audience were injured. Efforts to stir up ritual murder accusations through mass

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meetings on the eve of Passover were checked by the Vienna police, which confiscated a great mass of literature on the subject that had been prepared for circulation.

The Austrian universities were again the scene of disgraceful student riots. A general meeting of the students of the University of Graz in the beginning of May degenerated into an anti-Semitic riot when the Jewish students refused to obey an order to leave the hall. In June, trouble started at the University of Vienna when Jewish students objected to the posting of anti-Semitic pictures in the university halls. A riot in the students' cafe was followed by the waylaying and beating of Jews on the campus, resulting in injury to fifteen Jews. The university authorities ordered the institution closed. The following week-end, upon the reopening of the university, some of the anti-Semitic students created an uproar on the campus, and the authorities were compelled to ask the aid of the police to restore order; three of the ringleaders were expelled.

In connection with anti-Semitism in Austria, it is highly significant that repeated acquittals by juries of persons charged with anti-Jewish attacks and even murder, moved the Austrian cabinet to instruct the Ministry of Justice to draft a bill providing for a change in the jury system, suggesting that in the future juries be made up of six laymen and three judges.

Czecho-Slovakia

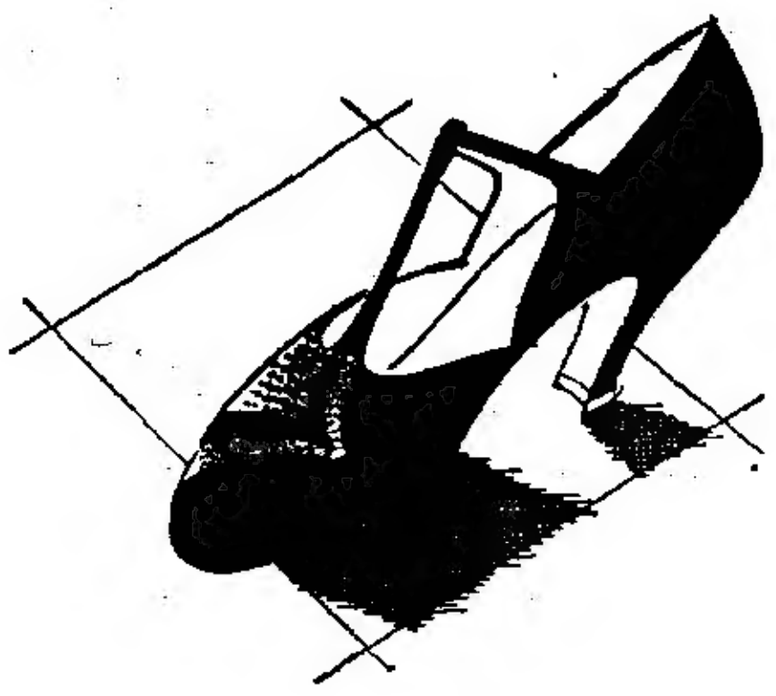
Quite different was the attitude of the students in CZECHO-SLOVAKIA, for we find there a union of Czecho-Slovak students at a meeting held at Bratislava (Pressburg) in March, adopting a resolution to oppose all attempts to limit the admission of Jews to universities and professional schools. The efforts of some student groups to bring about the introduction of a numerus clausus in Czecho-Slovakian institutions of higher learning had been previously rebuked in a resolution adopted at a national convention of the Federation of Czecho-Slovak lawyers held in Prague in December, where the seven hundred delegates who attended pledged themselves to combat any attempts, secret or overt, to introduce such a limitation.

Although there were several anti-Semitic episodes in Czecho-Slovakia, these were few in number, compared with similar events in Austria and Germany. There was a report of excesses perpetrated by military officers during army manoeuvres at Athalashorci. In October there were several ritual murder scares, especially in rural sections, and the Jewish cemetery at Prerau in Moravia was desecrated in May. The press carried no news of any communal events in Czecho-Slovakia worthy of mention.

Hungary

In HUNGARY, the new Education Law passed in February 1928, susperseding the famous Education Law of 1920 which embodied the numerous clausus, was the cause of a great deal of excitement, leading to anti-Jewish riots by university students. The reason for this was that at the opening of a scholastic year in the fall of 1928, it was found that the new Education Law had the effect of reducing the total number of admissions to the universities. This fact led to loud protests which moved the government to agree to increase the whole number of admissions after demanding pledges from the student organizations that they would maintain peace even though the number of Jewish students would also be increased. Later, the government announced that the number of Jews would not

WALK-OVER



Walk-Overs set new style standards for early Fall. Here is the fascinating Metric strap — a piquant little design combining genuine Lizard and Kid, and shown in Nautical Blue, Chocolate Brown or Black.

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exceed the former maximum. When subsequently, thirty additional Jewish students were admitted by the Minister of Education in the University of Budapest, the Senate of that institution refused to allow them to take their seats, and the students called protest meetings in which Count Klebelsberg, the Minister of Education, was denounced. Placards were posted threatening the newly-appointed Jewish candidates with violence should they attempt to enter the university. Later, when eight Jewish girl students were admitted, anti-Semitic members of the student body invaded class rooms in the department of economics and the technical institute, and expelled all Jewish students, beating those who resisted eviction. These excesses were continued on the following day, and, on the next, Jewish students were evicted from the school of philosophy. These disorders spread to universities of Szegedin and Debreczin, and the Ministry of Education was compelled to close the three institutions. Stormy debates were going on in Parliament in the meantime, and Bela Fabian, a Jewish deputy, openly accused the Under Secretary of the Interior of not only tolerating, but of even inciting the disorders. After being closed for about two weeks, the universities were reopened. At Budapest, in order to reassure the Jewish students who refused to return to their classrooms, the deans of the various schools announced their intention to maintain a student guard to preserve order. But the anti-Jewish attacks were renewed especially in the technical institute which had to be closed. Eventually the agitation quieted down and the disorders ceased again. In June last, a change of mood in Hungary was seen in the fact that when, during a debate in the Chamber of Deputies, Pakots, a Jew, spoke on education and condemned the existing law, he was heard with attention and without interruption.

Besides the foregoing events, the following miscellaneous items deserve notice here. In August, the leaders of the reform wing of Hungarian Jewry declined an invitation to participate in the conference for the organization of a World Union for Progressive Judaism. Deputy Paul Sandor stated in explanation of this action that the tendency in Hungary was toward orthodoxy, it having been found that Reform leads to baptism. In this connection, it is interesting to note that apostacy of Jews was made increasingly difficult by the action taken by the convention of Protestant churches held in April 1929, when a resolution was adopted recommending that in the future converts to Protestantism be not accepted privately by individual pastors, but be made to appear publicly in the churches and to declare their conversion in the presence of the congregations. In September, a goodwill society of Jews and Christians was organized at Miskolcz. In February, the criminal court of Budapest ordered the confiscation of the entire edition of the Hungarian translation of the Protocols of the Wise Elders of Zion.

Roumania

In ROUMANIA, the year did not begin auspiciously for the Jews, for late in September the government rejected a petition bearing 150,000 signatures addressed to the Minister of Education praying that Jewish children in the public schools be excused from writing on the Sabbath. But the Bratianu government, which was responsible for this act and under which anti-Jewish riots had occurred in December 1927 in Oradea Mare and other places, was not long-lived. After having been in power for only one year and four months, the Bratianu cabinet resigned early in November to be succeeded by a government headed by Dr. Juliu Maniu, the leader of the Peasant Party. The new cabinet promptly declared its intention to maintain order, and to put into effect the provisions of the Roumanian constitution guaranteeing equality to all citizens regardless of creed. Insofar as maintaining order is concerned, the government showed that its pledges were sincere. In November, an attempt to cause anti-Jewish riots at the University of Cluj was rigorously suppressed, and the medical school where the disorder originated was closed. Shortly thereafter, the Minister of Education announced that students convicted of participation in anti-Semitic riots would lose their ex-

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emption from military service. In January, the chief of police of Buzeau was demoted for failure to take proper action to prevent an anti-Jewish uprising in that city. When in March, a non-Jewish deputy charged that local officials in various places were perpetrating indignities upon Jews, the Ministry of the Interior took prompt and rigorous action. In May, the action of a bishop in Buzeau who, during a public celebration of the tenth anniversary of Greater - Roumania, asked a Jewish delegation to leave the platform, was the subject of an interpellation in the Senate. When reports of anti-Jewish riots at Chisme in the Ismail district were confirmed by a commission of inquiry sent to the spot, the government promptly ordered the head of the local gendarmerie tried by court martial, dismissed several other officials from their posts, and promised to make reparation to the synagogue which had been entered and damaged. Considerable disappointment was felt in Jewish circles, however, when, in March, the court of appeals rejected the plea for amnesty of the Jewish students who had been involved in disorders in Czernowitz in November 1926 in the course of a demonstration against alleged unfair methods of examination conducted at the high schools. The matter was taken up by Deputy Mayor Ebner through the Ministry of Justice, and, late in May, the students were pardoned by an order of the Minister. On the other hand, much satisfaction greeted the order of the Ministry of Education providing that those public schools in which a considerable number of Jewish pupils are enrolled arrange their programs so that no writing is required on the Sabbath.

Following the fall of the Bratianu Cabinet, a general election was held in December. During the election campaign there was considerable strife and dissension within the Jewish community, the members of which took sides with the various parties in the field. Dr. William Filderman, the President of the Union of Roumanian Jews, who had, prior to the accession to power of the Bratianu regime, entered into an entente with the Liberal Party, decided to adhere to that party at the elections and he was severely criticized not only in Roumania but in other countries as well for issuing a manifesto urging Jewish voters to vote the Liberal ticket. Dr. Filderman explained his position by stating that he had offered Premier Maniu his support in exchange for pledges from him on behalf of the Government to bring about the realization of a number of the aspirations of the Jewish population, but that Maniu had refused to give such pledges. The Peasant Party placed a number of Jewish names on their list and the Zionists in Bukovina put their own candidates in the field. The warring factions among the Jews gave rise to much bitterness and the campaign meetings called by one group would often be interrupted by partisans of other candidates. In the election which was held on December 12, 1928, the Peasant Party was overwhelmingly victorious, succeeding in having their candidates secure 85% of the seats in Parliament. All the Jewish candidates, including Dr. Filderman, on the Liberal ticket were defeated, while several of those on the Peasant list and some on the Zionist list were elected. No anti-Semitic candidates were successful and in one instance an anti-Semitic aspirant failed to secure even the twenty signatures necessary to have placed him on the ticket.

After the elections, a number of attempts were made to bring about harmony between the various Jewish factions so that a united front could be presented in support of the demands of the Jewish population, but up to the time that this is being written these efforts have not been successful. Shortly after the election a delegation of Jewish deputies called on the Premier and presented a memorial outlining the following questions on which the Jewish population desired immediate action: 1) Citizenship; 2) the organization of Jewish communities and increased subsidies for the support of Jewish cultural activities; 3) a budget to cover the cost of maintaining Jewish secular schools; 4) extension of government support to Jewish private schools; 5) the establishment of a teachers' seminary for training teachers for Jewish schools; 6) exemption of Jewish pupils in government schools from attendance on the Sabbath. Subsequently, a delegation called on the Minister of Education who agreed to the following demands: 1) That Jewish teachers now serving in Jewish schools be continued in their positions even if they cannot pass examinations in the Roumanian language; 2) that the Jewish private schools be permitted to function another year; 3) that pupils in Jewish schools be permitted to take examinations in Hebrew or in Yid-

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dish if either is the teaching language in such schools. The Minister promised to take under advisement the demand that Jewish state schools be reopened and that a Jewish teachers' seminary be established. In May, a delegation of Jewish students called on the Premier and complained of material suffering to which they were subjected as a result of inadequate state subsidies for the maintenance of student dormitories. The press did not report the results of these representations

In spite of the pre-election dissension among the Jews, all parties united at the end of June in protesting against a bill which had been introduced by the government to amend the religious law in such a way as to make possible the existence of an unlimited number of Jewish Kehilloth in each place where Jews reside. Much indignation was aroused by the reason of the fact that the government had introduced this bill without consulting the recognized Jewish leaders or even those Jewish deputies who were elected on the Peasant Party ticket. It was said that the action was taken by the Minister of Public Worship upon the request of ultra-orthodox Jewish leaders in Bucharest. At the present writing this matter is still agitating the Jewish community.

As a result of a poor harvest in the fall of 1928 and of the severe winter which was experienced on the entire European Continent, the Jewish population of Bessarabia, which is largely dependent upon agriculture, was subjected to intense hardships and privations. Already in the middle of September fears were expressed that the crop would be poor. The Association of Jewish Co-operatives and the Joint Distribution Committee at once set to work to take steps to forestall suffering. Later, various Bessarabian Jewish communities sent appeals to the United States. The hard times affected all the communal and philanthropic institutions, including the Jewish schools. Suffering continued throughout the winter. In February, the government agreed to the request of the Federation of Jewish Relief Organizations, to admit packages of clothing for the famine-stricken population free of duty. In the same month, it was estimated by this Federation that the number of Jews who had become destitute as a result of the famine was no less than 40,000 and that the population was unable to help the sufferers because all were reduced to the verge of poverty. During this entire time, the Joint Distribution Committee arranged for the feeding of those school children whose parents were unable to maintain them. In March, it was said that half of the population of Bessarabia was starving and that one-third of the Jews of Kishineff were dependent on charity. In April, the government made a grant of one million lei (about $6,500) for Passover relief for the Jewish sufferers in Bessarabia. At that time the Tarbuth schools were on the point of closing their doors. By the beginning of the warmer weather, the various Jewish relief organizations, with the aid of subsidies from the United States, South American countries, Canada and other lands, were getting the situation well in hand.

Bulgaria

In the other Balkan countries there were a few occurrences which are worthy of note. In BULGARIA, the Jewish Consistory petitioned the Ministry of Public Worship to suppress a ritual murder accusation which was being spread by a newspaper in Sofia; in the same month, January, only the energetic measures of the Chief of Police prevented an anti-Jewish riot at Hashkovo as a consequence of a false rumor of ritual murder. The blood accusation also arose in Greece, where there was a ritual murder scare in Salonica, early in April. The Greek Jewish community was much excited over the law which required Jewish voters to vote as a group in the national elections which were held in August

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1928. There was much discussion as to whether the Jews should not boycott the elections altogether, as they had done in 1923. This proposal, however, was rejected because in that year, as a result of the boycott, a handful of Jewish voters elected to Parliament men who were entirely unrepresentative of the Jewish community. After the elections, the Jews continued their protest against the practise and in January this method of voting was abolished by Parliament.

Jugo-Slavia

The ritual murder scare did not fail to penetrate into JUGO-SLAVIA, for we find, in the fall of 1928, a rather severe panic caused by such an accusation at Petrovo Selo. As a result of energetic measures taken by the authorities, however, there were no fatalities, and the heads of the church issued an epistle condemning the ritual murder charge as baseless and wicked. There were, however, persistent rumors that Jews were being discriminated against in the aviation branch of the military forces of the country. Although these rumors were denied by the Jugo-Slav Minister to France, Zevi Aberson, on behalf of the Council on the Rights of Jewish Minorities filed a protest with the Jugo-Slav representatives to the League of Nations against a secret order issued by the general in command of the Royal Air Force warning officers not to marry Jewesses or other "extra-national elements" on the ground that by such alliances they lose their "character as national officers" and lead to the control of the air force by Jews; the order concluded with the threat that officers who disregard this warning would be transferred to other arms of the service. Within the Jewish community of Jugo-Slavia an important event was the dedication, on the eve of Passover, of a community center similar to those which exist in the United States. This was erected in Belgrade at the no inconsiderable cost of eight million dinar ($140,000).

Poland

As in previous years, the Jews of POLAND were actively engaged in combatting anti-Semitism on the one hand and in endeavoring to secure legislation to remedy certain restrictions of their rights which still obtain in spite of the fact that the constitution guarantees to all citizens complete equality; at the same time the struggle for economic existence continued to be extremely difficult. To present a complete or fairly complete account of the numerous incidents which show that only the vigorous hand of the government is preventing serious anti-Jewish excesses would require a great deal of space. We shall, therefore, present merely a few typical incidents of this character. In September, Jews were segregated at a physicians' conference which took place at Ciechocinek. This incident aroused indignation among liberal non-Jews as well as Jews, and, in November, in the course of the election of officers of the Physicians' Association of Warsaw and Bilystok, only 470 out of a total of 1,670 votes were cast for anti-Semitic candidates, and a mixed list of Jews and non-Jews was elected. At the end of October, Polish factory workers in Lodz went on strike as a protest against the employment of Jews; eventually they returned to work threatening to ostracize their Jewish co-workers. In December, the government felt called upon

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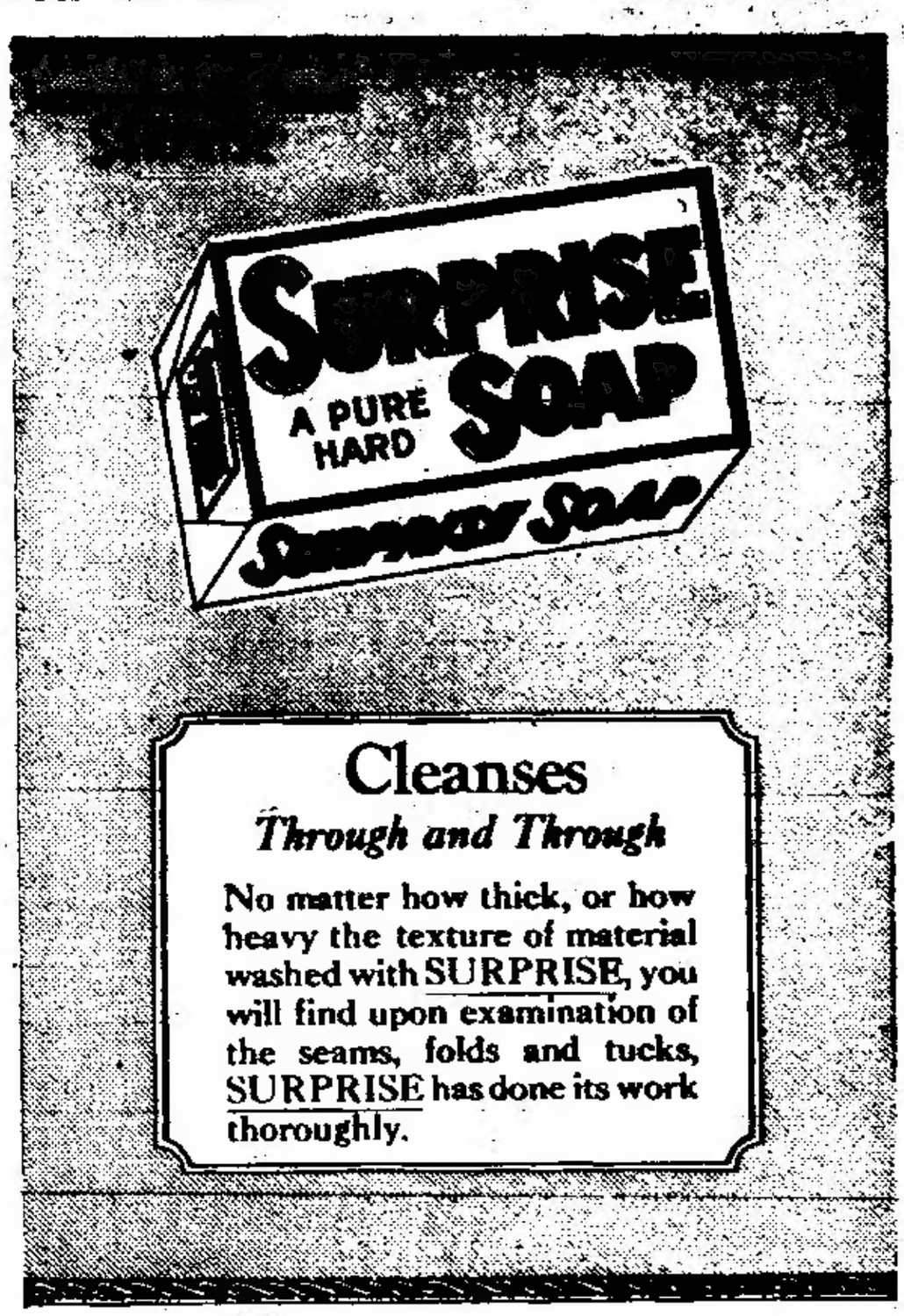
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to confiscate an issue of the organ of the anti-Semitic organization Rozvoj which contained articles advising non-Jews not to purchase Christmas goods in Jewish stores.

The ritual murder accusation also played a considerable role in Jewish life in Poland. In February, Deputy Gruenbaum called upon the government to prosecute the editor of a Lublin newspaper which had published absurb charges of the uses to which rabbis put the blood of Christians; and on the day after Easter the Vilna police suppressed an incipient riot based upon a blood accusation which resulted from a trivial street accident. The straying of Christian children gave rise to the blood accusation in a number of places, especially during the Passover-Easter season.

The year was made notable also by a number of anti-Jewish attacks. The synagogue at Warta was broken into and desecrated, in May. In April, the removal by Jews of crosses which had been affixed at night to barracks, in which a number of Jews resided, in Delatyn, Galicia, gave rise to an accusation of profanation, and the villagers from the rural districts surrounding the town gathered there threatening violence; the Mayor came to the defense of the Jews, a body of Zionist youths guarded the barracks, and troops were dispatched from Lemberg to maintain order. A similar false charge of profanation was made in another place, Bialoczow, when an effigy of Haman dropped by Purim players was picked up and nailed to a cross; an attack on the Jewish quarter followed, but there were no serious consequences because the priests and the police took energetic steps to suppress the disturbance. In June, army recruits on their way to join their regiment attacked Jews in Zeleszcki, Eastern Galicia.

But the most serious incident of this kind occurred in Lemberg, early in June. This arose from the charge that Jewish high school girls had mocked a Catholic procession. Members of the National Democratic Youth Organization and some students from the university invaded the Jewish quarter on Monday, June 3rd. After running amuck for several hours, they were stopped by the police, but they resumed their raid in the same afternoon; the police again intervened and arrested forty of the youths. In the course of this raid, two synagogues were wrecked, the editorial and printing offices of the Jewish daily Chwila were demolished, and the buildings of the Jewish high school and of the Jewish Students Association, and the editorial office of the Yiddish newspaper Der Morgen were damaged. The priest who had led the procession denied knowledge of any insult, and, after an investigation, the police issued an official statement to the effect that no provocation for the riot had been given. The disturbance in Lemberg caused intense excitement throughout the country and extraordinary steps had to be taken in Warsaw to prevent anti-Jewish outbreaks in that city. Pro-government organs condemned the Lemberg incident, charging that it had been instigated by members of the National Democratic Party in order to bring the liberal government into disrepute. The deans of the various schools of the Lemberg University and members of the student body demanded the release of the forty students who had been arrested. The governor of the city declined to comply with these demands, insisting that the students be held for examination by the prosecutor. Later, the Ministry of the Interior caused an investigation to be made and issued a statement clearing the Jews of Lemberg of all charges of provocation. The firmness of the authorities eventually led to a cessation of demonstrations on the part of the students; the Warsaw Jewish press unanimously commended the government for the energetic measures taken. The events in Lemberg caused an increase in anti-Jewish propaganda throughout the country and there were incipient uprisings in Vilna and Posen; in the latter city Jewish merchants complained bitterly of being boycotted and terrorized.

In the meantime, several charges of discrimination against Jews on the part of government officials were made. In December, Deputy Rozmarin appeared before the Budget Commission of the Sejm during a discussion of the estimates of the Foreign Office and charged that anti-Jewish articles were being sent out by the press bureau of that office; an investigation of this charge disclosed the fact that a baptised Jew was responsible for the circulation of these articles. Later, a non-Jewish Deputy charged before the same Commission that Jews are dis-

criminated against in the postal service. The Minister of Communications denied the charge, stating that the absence of Jews in this service is due to the fact that Jews do not care to accept positions because of low wages and the difficulty of the work; that this was not a reasonable explanation was shown when, several weeks later, Senator Koerner disclosed the fact that among the 10,288 men in the postal service in Congress Poland, only one is a Jew.

The demand for the abrogation of discriminatory laws which had been in force under the Tsar and had not yet been repealed was continued during the year. The effect of these laws was shown in February, when a Jew who was elected sheriff of a village was barred from taking office because the old Tsaristic law excluded Jews from such positions. The radical Peasant Party and the Polish Socialist Party eventually joined the Jewish deputies in demanding a repeal of these laws, but nothing in this direction was accomplished. The unhappy economic lot of Polish Jewry was not improved by strife between the right and left wings of the Jewish labor movement, and the enormous burden of taxation led to two conferences in Warsaw of Jewish merchants and small traders to discuss this and other questions. In December, Deputy Heller appeared before the Budget Commission of the Sejm during the discussion of the estimates of the Ministry of Agriculture and presented the plea that Jews who are among the innocent victims of economic changes going on in Poland should be aided to settle on the land, pledging the cooperation of the Jewish community in this direction. The modernization of industry and the introduction of machinery and of higher government standards increased the economic difficulties of many Jews. In December, for example, the government order for compulsory changes in the equipment of bakeries threatened many Jews engaged in this industry with ruin. At a national convention of Jewish master bakers held in Warsaw in that month, the demand was voiced for the postponement of the enforcement of this order in order to give bakers more time to bring about the changes required. The obstacles placed in the way of Jews in the obtaining of credit were brought out last September by a delegation of representatives of Jewish credit organizations who called on the Director of the State Economic Bank and complained of the tardy and frequently unfavorable treatment of applications for credit submitted by Jewish cooperatives. There is no doubt that the economic difficulties of Jewish population were largely responsible for the fact that of the 1,680 suicides in 1928, no less than 891 were Jews; in this connection it should be remembered that Jews constitute only a little over 10% of the population. The single occurrence of a hopeful nature in connection with the economic life of the Jews was the postponement, in November, for three years, of the coming into force of the government ordinance for the withdrawal of concessions for the sale of government monopolies from the present holders; it was estimated that no fewer than 30,000 Jewish families would have been disastrously affected had this postponement not been made.

Naturally, the unfavorable economic status of the Jewish population was detrimental to the maintenance of communal institutions. In February, 1929, the Warsaw Rabinate in conjunction with a group of provincial rabbis, issued an appeal for the support of 74 Yeshiboth in which over 9,000 students were enrolled, which were threatened with closing down as a result of the withdrawal of American support which had theretofore covered one-fourth of the budget. In the same month, at a meeting of the Budget Commission of the Sejm, Jewish representatives reported that the Tarbuth school

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system, which receives some support from the government, was running at a deficit of 40% of its budget and that the teachers had been receiving only eight months' salary per year; the fact was brought out also that the system comprised 78 kindergartens, 149 elementary schools, 13 high schools, and 5 teachers' seminaries, with an aggregate enrollment of 24,660 pupils, and a teaching staff of 991. In connection with Jewish education, the establishment by the government of a chair in Jewish history and literature at Sawsaw University with Doctor Meier Balaban as incumbent is noteworthy.

Compared with the momentous external events, occurrences within the Jewish community itself appear almost insignificant. In December, a conference of Jewish sport societies held in Crakow, attended by 109 representatives of 50 groups, decided to organize a national council to promote physical culture among the Jewish youth. In January, the emigration of Polish halluzim to Palestine was resumed after three years of stoppage. In the same month, the Agudath Israel organized the Bnoth Agudah, a women's organization, to work for the spread of the principles of the Agudah. In April, a group of Jewish war veterans formed an organization to aid in the country's advancement, to promote Polish-Jewish friendship and to work for the spread of physical culture among Jews; the organization decided also to care for the graves of the dead soldiers and to help ex-soldiers who are in distress.

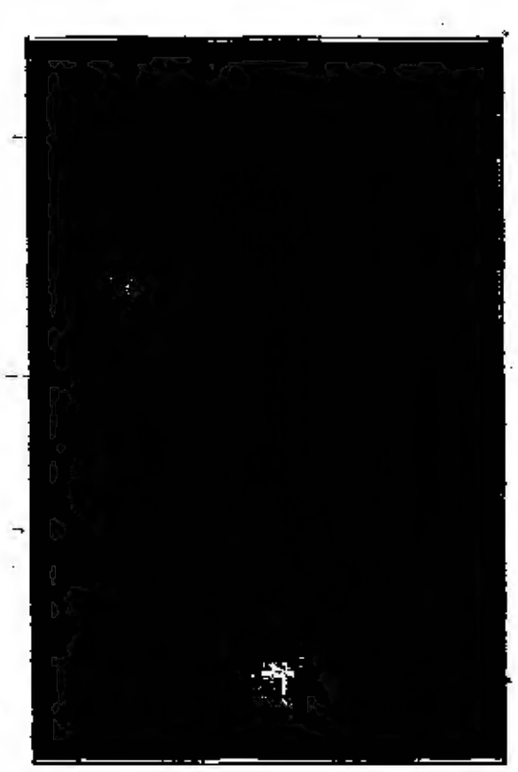
Lithuania

Of the Baltic Republics, Lithuania, Latvia and Esthonia, the first was most prominent in the Jewish news of the year; nothing of importance was reported from Esthonia, which had at the last census in 1922, a Jewish population of only 5,000. In Latvia, we note the existence of strife within the Jewish camp as between Hebraists and Yiddishists, for we find, in May, the Senate objecting to a petition of Yiddishists that it enact a law prohibiting the teaching of Hebrew. In the same month, a chair in the Hebrew language in literature was established at Dorpat University. This small republic, like several other countries, appears to be anxious to bring about the universal use of its national tongue, for we find 250 Jews being rejected by the University of Riga because of a lack of proficiency in the Lettish language.

Similar efforts to hasten the adoption of language are being made in Lithuania. In December, the Ministry of Education promulgated an ordinance requiring that all teachers in the secondary schools pass an examination in the Lithuanian language; inasmuch as few Jews can meet this test, many of those who are teachers were expected to lose their positions, and it was predicted that some Jewish schools would be forced to close their doors. On the other hand, in June, the municipal government of Kovno repealed an ordinance prohibiting the display of Yiddish store-signs.

The economic condition of the Jews of Lithuania which has always been poor since the close of the War, was even more unfavorable during the winter and early spring (1928-29), owing to crop failures and the severity of the weather. An effort to ease the condition of traders and merchants was made last August, when a petition for amending the compulsory closing law was submitted to the government; but this effort was fruitless, because the petition was rejected. In October, the government, by decree, took over the state forests which had been formerly exploited under leases by private individuals; it was estimated that no less than a hundred Jewish families, who formerly derived their livelihood from the timber business, were affected by this action. The famine condition which set in in the middle of winter was so acute as to force the Jews of one town to pledge their talesim and tefilim to obtain food. A public collection was made in February from the Jews in the country for the relief of famine victims, and the general impoverishment of the population is reflected in the result —only 20,000 litas (about $2,000) were collected.

Anti-Jewish outbreaks were not absent in Lithuania. Early in the fall there were excesses at Wolkowichki, in the course of which twenty Jews were injured. The government instituted an inquiry, found the police of the town guilty of having participated in and encouraged the riot, but they were, nevertheless, sentenced to terms not exceeding three days' imprisonment by the Ministry of Interior. In January, emigrants from Lithuania to Berlin reported the existence of an organization in their former country, known as the "Iron Wolf"; this was a secret body, the members of which engaged in terrorizing Jews in small towns. In May, a report received in Berlin stated that one Jew had been killed and many injured at Newi, near Kowno, in a riot led by fascisti. There were also several ritual murder scares in



Alderman

Joseph M. Gordon

Takes this opportunity to express to the community his heartiest wishes for a Happy and Prosperous New Year.

April and May. In Kowno, in the course of such a scare, the public prosecutor issued a statement denying that any basis existed for the rumor of the ritual murder which had been circulated; he included in his announcement the declaration of a well-known Christian theologian of Koenigsberg that no such thing as ritual murder ever existed among Jews.

Russia

In RUSSIA, the same questions which had been agitating the Jewish population of that country as well as their co-religionists elsewhere for several years before, were again the foci of attention during 5689. The most absorbing problem was the economic condition of the Jewish population; next came anti-Semitism, of which a great many instances were reported during the year; and third, was the perilous state of the Jewish religion in the Union of Socialist Soviet Republics.

While the work of settling Jews on the land was continued with the same energy and encouragement as in previous years, greater efforts than heretofore were made for aiding the declassed Jews who had to remain in the cities. The Yiddish communist daily, Emes, published in Moscow, estimated that two-thirds of the Jews of the entire federation are dependent; the proportion is somewhat greater in White Russia and a little smaller in the Ukraine; in Moscow and Leningrad 50% of the Jews are dependent on outside support; many would not be able to survive were it not for the small doles which they receive from relatives in the United States and other countries. Last June, Chemerinski, a leader in the colonization work, declared that 900,000 Jews in Russia required economic readjustment, and predicted that this would be brought about by colonizing or industrializing 70% of this number, while the remaining 30% would be absorbed in various government undertakings. In the summer of 1928 unemployment was twice as high among Jews as among non-Jews; no less than 40,000 unemployed Jews registered in Odessa labor exchanges in July.

To cope with these conditions, the government made efforts in various directions. The Komzet, the government department supervising the settlement of Jews on the land, announced its intention during the next five years to settle 11,000 Jewish families on tobacco, coffee and vegetable farms on 15,000 hectares (about 37,000 acres) in the vicinity of towns in which Jews now reside; the government had assigned nine million Roubles for this work. Later, announcement was made of plans to establish in Homel twenty-eight factories for metal works to employ 11,000 operaters and that the employment of Jews in those factories would be facilitated. In June, the Agro-Joint and the ORT began jointly the work of remodelling the buildings of a large metal factory in Kertch, Crimea, with a view to increasing the number of employees from 3,000 to 15,000. In the same month work on the erection of a shoe factory in Kharkoff to employ a large number of Jews was begun, and 1,000 were sent to sugar refineries in the vicinity. In the meantime, the value of emigration as a solution of the economic problems of the Russian Jewry was not lost sight of. In May, the ICA opened several emigration offices in order to give advice to those Jews who were able to arrange to emigrate to the United States.

Some of the Jewish agricultural colonies were hard hit by the prolonged cold weather and lack of rains in the winter and spring of 1927-28 and the resulting failure of the spring crop. Dr. Joseph Rosen, the director of the Agro-Joint, reported, in August, that the colonies in the Kherson district had been most affected, but that the government was cooperating with the Agro-Joint, the ICA and the ORT to aid those colonists who had suffered. In February, the Soviet Government ratified an agreement with the American Society for Jewish Farm Settlement in Russia, which had been signed by representatives of that Society in

(*Continued on page* 165)

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Rosh Hashonah Greetings

From the Mayor of Ottawa

The Jewish people have good reason to celebrate their New Year with pride in their long and honorable history of achievement and loyalty and endurance.

On such an occasion I am pleased to be given an opportunity of paying a tribute to those members of our community whose ancient lineage entitles them to take part in the festival so sacred to their race. Generations of them have grown up with Canada and they have contributed a very great deal to the progress—material, intellectual and spiritual—which our country has made.

Ottawa is not only proud of, but very much indebted to, the sagacity, kindliness and loyalty of its Jewish citizens. For them and for their brethren in this country and in others may the New Year be one of peace and happiness.

ARTHUR ELLIS.

From the Mayor of Saskatoon, Saskatchewan

On October 5th. 1929 the Jewish people throughout the world celebrate their New Year Holidays. On this occasion I am sure one cannot help but be possessed with a spirit of thankfulness and gratitude for all that the closing year has meant to each of you.

During the past year the business and commerce of Western Canada has grown and expanded beyond our expectations, and we are looking forward to the future, ever conscious of the fact that Providence has been generous to the people of this great young Country.

As Mayor of the City of Saskatoon, my sincere wish is that the year that has just closed has been one of health and happiness for all our Jewish citizens of Saskatoon and District, and that throughout the new year this same happy condition may be yours even to a greater degree during the months which are to come.

G. W. NORMAN.

From the Mayor of Calgary

The beginning of a new year is always a time of stock taking—individually and as a community—a time when we look back to see what has been accomplished and wherein we have failed to attain the objective we had set before us at the beginning of the previous year. It is also a time when we look forward and decide on the goal to be striven for in the coming months. The past year has been one of great achievement for Canada, and the Jewish people have played by no means a small part in the success the country has attained in all walks of life. The future stretches before us bright with promise, and I feel confident that when the year is ended we shall find that your people have done their share to make our country a better place in which to live. May I express the hope that the coming year will be one of happiness and achievement for your people—individually and collectively—and that Canada will again benefit by the efforts of its loyal Jewish people.

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5689 *In Review*

(*Continued from page* 163)

New York on January 15th. In May, in pursuance of that agreement, a commission of the Agro-Joint and the Komzet was dispatched to Crimea to survey a large tract of land consisting of 200,000 hectares (500,000 acres) in the district of Sivash on the shores of the Azov Sea. It was known that this tract, which would be capable of supporting 40,000 Jewish families, is swampy and that the draining of the land and the general reclamation work would require large expenditures; according to the agreement between the Government and the American Society, these costs were to be borne by the Soviet Government, while the Society was to cover the actual expenses of settling the Jews on the land.

The colonization project sponsored by the Jewish section of the Communist Party in Biro-Bidjan, Siberia, did not make much progress during the year. It appears that the region requires a great deal of preliminary preparation. During the winter of 1927-28, the colonists were rendered unable to do any work on the land and were compelled to find employment in lumbering camps in the vicinity. On his return from a trip to the region, Merezhin, one of the leading Jewish Communists, was compelled to admit that the difficulties of settling Jews there were much greater than had been at first expected and that fewer families than had originally been planned could be settled on this tract; 170 settlers, 26% of the total number, had returned home owing to unfavorable conditions, and it was charged by the advocates of the project that many of these were spreading such alarming rumors regarding the state of affairs in Biro-Bidjan that the relatives of many of the settlers had sent frantic telegrams urging them also to return. In May, it was reported that a shortage of food and forage had forced many of the Jewish settlers to seek work in urban centers.

As in previous years, the Communist press devoted much space, during the past twelvemonth, to anti-Semitic episodes, especially such as occurred in Communist circles. A great deal of space would be required to summarize the unpleasant incidents described. Invariably, the press unequivocally condemned all incidents of this character, and those Communists found guilty of charges against them were expelled from the Party. In August, reports came to Moscow that Red Army soldiers had perpetrated an anti-Jewish riot at Mohilev; two Communist officials were punished for having maintained a passive attitude during the melee. In November, the Communist press cited numerous instances of anti-Semitic violence, including cases of badgering of Jewish families by their neighbors, of Jewish coal-miners being compelled to descent mine-shafts separately; of the murder of a Jew in a chemical factory, and of the maltreatment of a Miss Barshay in a White Russian glass factory. The Barshay case aroused a sensation throughout the country. A commission appointed to investigate it substantiated the charges of violence that had been made and ascertained that members of the Communist Yough Organization had participated in the persecution of the young woman. Later, a number of workers in the glass factory in question were tried and sentenced to imprisonment. In January, the Comsomolskaya Pravda listed more incidents of this nature and declared that in some places the police refused to protect the Jewish residents against persecution. In the same month, workers in an Odessa chemical factory were expelled from the Communist Party and the factory for persecuting Jewish co-workers. Incidents of this kind occurred frequently throughout the year.

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Anti-Semitism is also rife in other spheres. In March, two judges of the District Court of Krasnoyarsk, Siberia, were found guilty of having persecuted their associate, a Jew, and were dismissed from the bench. In February, ill-feeling between Jews and non-Jews in a factory at Pskov culminated in the atrocious murder of a Jew. In April, two workers in an Odessa factory were sentenced, respectively, to two and three years' imprisonment for damaging the machinery because the manager was a Jew. In the same month, two working girls were placed on trial on charges of having perpetrated unspeakable indignities upon a male Jewish fellow-worker. In May, the official organ of the Red Army commented on the increase of the number of incidents of anti-Semitism in its ranks, disclosing the fact that many soldiers have in their possession banners inscribed with the legend "Kill the Jews and save Russia"; soldiers also stay away from lectures delivered by Jews; even officers show signs of harboring anti-Semitic prejudices. Anti-Semitism was present also in the educational field. In December, a correspondent of the Jewish Telegraphic Agency reported many instances of anti-Semitism in the schools of White Russia. In the same month, Professor Greenstein, a leading neurologist, was forced to resign from the staff of the University of Voronezh because of persecution at the hands of students; as a result of an investigation eleven students were expelled from the institution. In January, an investigation commission confirmed reports of anti-Jewish persecution at Smolensk University. In April, a group of students of the Odessa Polytechnical Institute were tried on charges of persecuting a Jewish colleague. In May, the Komsomolskaya Pravda published an article deploring the anti-Semitic spirit prevalent in the Polytechnical and Engineers' Institutes of Moscow. In June, at a conference of the Jewish section of the Comsomol, Communist youth organization, the growth of anti-Semitism was discussed with deep concern; numerous instances of persecution at factories were reported, and it was said that the City of Rostov on the Don was flooded with anti-Semitic literature. In the same month, two cases of official anti-Semitism were reported. The Soviet of a village in the Ukraine adopted a resolution for the expulsion of all Jews and gypsies, and the chairman of a farm collective in Caucasus is reported to have told all Jewish applicants for membership to go to Palestine.

There were several instances of anti-Semitism in the Jewish agricultural colonies. In December, reports of anti-Jewish agitation in sections of the Ukkraine were confirmed in the communist Yiddish daily, Der Shtern, issued in Kharkoff. In the region of Pokrovsk, two Jewish colonies were attacked, houses were plundered and live stock and machinery removed. An official investigation was followed by the removal of the chairman of the district Soviet and the head of the district militia. In April, the court at Kharkoff sentenced five Ukrainian peasants to death for having perpetrated a raid upon a Jewish colony which had resulted in several deaths and the flight of the colonists from their homes.

The government continued its efforts to combat anti-Semitism. The trials of persons accused of anti-Jewish persecution were always made an occasion for propaganda against this scourge. From time to time other steps were taken. During an election campaign in White Russia, anti-Semitism was pointed to as one of the three arch enemies of communism, placards were posted in many towns reading "Communists; fight ignorance, alcoholism and anti-Semitism!" In November, a group of scholars in Moscow formed a society to combat anti-Semitism. In April, Peter Smidovitch, Vice-President of the Supreme Executive Council, spoke at a demonstration against anti-Semitism held at the headquarters of the Red Army in Moscow, and this assembly enthusiastically adopted a resolution condemning anti-Jewish agitation. In the following month another mass meeting for this purpose was held, at which Lunacharski, Commissar for Education, and Semashko, the Commissar for Health, delivered addresses.

The Jewish communists adhered

BERNY SAYS —

HAPPY NEW YEAR
TO ALL

during the year to their policy of stamping out Jewish religious observances. Before the approach of the High Holidays in the fall of 1928, the Emes agitated for an early "drive" against the observance of these festivals, but the synagogues were nevertheless overcrowded. Anti-religious tactics of the Yevseksia were renewed at the Passover season. The Yiddish press again urged an energetic anti-Passover campaign. Der Shtern (Kharkoff) complained that Jewish artizans were being influenced by religious propaganda, that they were contributing funds to supply matzoth to poor Jews, and were even organizing cooperative bakeries to produce unleavened bread. Emes (Moscow) also complained of the growth of religious sentiment and called attention to the facts that in some places Saturday closing was spreading and that the number of hedarim in White Russia had greatly increased. The Yevseksia announced a plan to celebrate the week of Passover as a "culture week" to be devoted to propaganda against religious observances by Jews; concerts and meetings were arranged for the first Seder night, and groups of workers were influenced to adopt resolutions declaring their intention to work throughout the Passover holiday. The Jewish communists expressed chagrin and indignation over the fact that the Soviet Government had made arrangements with foreign Jewish bodies to allow the importation of matzoth. The Jewish section of the central cooperative of Vitebsk decided, in May, to discontinue the sale of Kosher meat and not to allow the practice of Shehitah. A similar decision of the central cooperative in Krementchug met with the opposition of the Jewish women of the town, who agreed not to purchase any meat so long as Shehitah was prohibited. A rather significant event was the organization by a group of Jews in Borisov of an association of religious Jews for the purpose of providing those members who died with a Kaddish by setting up a staff of professional Kaddish sayers; this action was taken because, in numerous cases, the sons of the older generation of Jews either did not know how or refused to say Kaddish for their deceased parents.

In the meantime the government made efforts to enforce the law against religious schools. In April, the court at Zhitomir sentenced a rabbi to nine months' imprisonment and exile for conducting a Yeshivah and Beth Hamidrosh at Zwihil, Volhynia. In June, a government decree took the control of burial grounds out of the hands of religious authorities and turned it over to local Soviets. In the same month an atheists' congress held in Mossow urged a systematic five-year campaign to wipe out religion, and the Bezbozhnik ("The Atheist"), the organ of the atheists" Congress, reported that, whereas there were 1,400 synagogues in the Ukraine in 1914 and 1,034 in 1917, there are now only 934; and that the number of rabbis had been reduced from 1,049 in 1914 to 830.

Allied with the outlawry of religious education was the persecution of Hebrew. In July, the "Subterranean Conference of Hebrew teachers, Tarbuth" appealed to Maxim Gorki, the famous author, to intervene with the authorities to suspend this persecution. Several contradictory statements on the government's attitude toward the teaching of Hebrew were attributed to Lunacharski, Commissar for Education, during the year by American Jews who interviewed him, but in November, when questioned by the representative of the Jewish Telegraphic Agency, Lunacharski declared that Hebrew cannot be introduced as a language of instruction, but that it would be permitted as a subject of study, if demanded.

As respects Zionism, an announcement was made in June that 150 members of the dissolved organization of Palestine pioneers, the He-Halutz, who had been exiled to Turkestan and Siberia, were to be freed, but the Imprisoned Zionists' Aid Committee in Jerusalem declared that this statement does not indicate any change of policy on the part of the Russian Government toward Zionists, and published a list of eighteen Zionists between the ages of 16 and 24, who had died in exile or committed suicide between 1924 and 1928 as a result of persecution.

As respects the health of the Jewish population, the Joint Distribution Committee made public, in June, the report of its Medical Committee in Russia, from which it was stated that 70% of the children of declassed Jews in the cities and towns suffer from some form of tuberculosis and that there has been an alarming increase in the number of Jewish children in White

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Russia suffering from trachoma, an eye disease resulting from malnutrition and unsanitary conditions; in 1928, the Joint Distribution Committee had expended $430,000 on medical relief in Russia.

Finally, it is interesting to note that in June, J. Larin, one of the leaders of the Jewish Communists, stated in a Soviet publication that whereas ten years ago 10% of the membership of the Communist Party were Jews, the ratio has since dropped to 3½%, and that a representative of the Jewish Telegraphic Agency who made a survey to determine the number of Jews among high government officials, found that there were only 27 out of a total of 417.

C. PALESTINE

In Palestine the year began and ended with friction between the Jewish settlement and the administration on the one hand, and between the Jews and the Arabs on the other, caused by events in connection with the Western or so-called Wailing Wall, the only vestige of the structure which enclosed the site of the ancient Temple. The trouble began on the eve of Yom Kippur, September 23, 1928. What actually took place is probably best described in the following communique issued by the Palestine Government on September 26th. last:

"On the evening of the 23rd September, the eve of the Day of Atonement, a complaint was made to the Deputy District Commissioner, Jerusalem, by the Mutawali of the Abu Madian Waqf, in which the pavement and the whole area around the Western or Wailing Wall is vested, to the effect that a dividing screen had been affixed to the pavement adjoining the Wall, and that other innovations had been made in the established practice, such as the introduction of additional petrol lamps, a number of mats, and a tabernacle or ark much larger than was customary. The Deputy District Commissioner visited the Wall during the evening service, and, acting in accordance with the practice established by Government, decided that the screen would have to be removed before the service on the following day. He gave instructions accordingly to the beadle in charge of the arrangements for the conduct of the services at the Wall, reserving his decision in the matter of the lamps, the mats, and the ark. The beadle undertook to remove the screen and the Deputy District Commissioner gave him until early the following morning to do so. The Deputy District Commissioner accepted the beadle's assurance that his instructions would be carried out, at the same time informing the British Police Officer on duty that in the event of the beadle not complying with his undertaking the screen was to be removed.

"On the following morning the Police Officer visited the Wall and, finding that the screen had not been removed, asked members of the congregation present to take it away; they replied that they were unable to move it because of the holiness of the day. The Police therefore removed the screen themselves. The worshippers in general, unaware of the circumstances that had gone before and seeing only the Police in the act of removing the screen which had been used to separate the men and the women, became excited and some of them endeavored by force to prevent the screen being taken away. Ultimately the screen was removed.

"The importation of the screen and its attachment to the pavement constituted an infraction of the status quo, which the Government were unable to permit. At the same time the Government deeply deplores the shock that was caused to large numbers of religious people on a day so holy to Jews. Government understand that the beadle

Rosh Hashonah Greetings

From the Mayor of Winnipeg, Canada

It affords me most sincere pleasure on the occasion of the approaching Jewish New Year to extend a message of greeting and goodwill to the Jewish citizens of Canada. May they in their celebration be mindful of their ancestral characteristics, which have so greatly contributed to the advancement and development of the Jewish people.

May you all enjoy a full measure of blessing throughout the New Year.

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responsible for the innovation which caused the incident has been dealt with by the Jewish authorities, and on their side have impressed on the Jewish authorities the need, manifested in connexion with the incidents at the Wall in 1922 and 1925 and again on this occasion, for prior consultation with the proper officers of Government as to the arrangements for the services at the Wall on the principal Jewish holidays.

"No Jewish Police Officer was present at the Wall on the occasion in question owing to all Jewish officers in Jerusalem having been excused duty for the Day of Atonement. Government will, however, consider the desirability of a responsible Jewish Officer being included in future among the officers detailed for duty at the Wall on solemn Jewish holy days.

"In conclusion, Government consider that the removal of the screen was necessary, but regret all the circumstances attending that removal."

Following the issuance of this explanation, Colonel Frederick H. Kisch, political representative of the Jerusalem Zionist Executive, transmitted, through H. C. Luke, Acting High Commissioner of Palestine, to the Secretary General of the League of Nations, for the consideration of the Permanent Mandates Commission, a memorandum commenting upon the events at the Wailing Wall. While not contradicting the description given in the administration's communique, the Zionist document added various particulars. "The entreaties of the worshippers that the removal of the screen be postponed until the conclusion of the Services and the Fast of the Day of Atonement were ignored," declares this statement, adding: "In carrying out the order to remove the screen, the police thrust aside, and, as was perhaps inevitable for the execution of the order, knocked down several aged worshippers, men and women. One worshipper holding on to screen was dragged along on the ground." The Zionist memorandum points out further that the same screen had been used in the same position during the services held at the Wall on Rosh Hashanah "without any complaint or protest having been communicated to any Jewish authority." The document declares that the Zionist Executive is not satisfied with the explanation of the Government of Palestine that because "the screen and its attachments to the pavement constituted an infraction of the status quo which the Government was unable to permit, and that the beadle in charge of the arrangements for the conduct of the services at the Wall had been instructed, on the eve of the Day of Atonement that the screen would have to be removed before the services on the following day," the Government was justified in having removed the screen by force. The Zionist Executive maintained that "no formal departure from previous custom as regards ceremonial arrangements for religious services at the Wall could justify the use of police for aggressive action at such a place and on such a day.' The Executive also recalled that a similar incident had occurred on the Day of Atonement in 1925, when police were sent to remove seats and benches at the Wall for the use of aged and infirm worshippers during the Fast. The memorandum declares further that the Western Wall "has ever been the most holy spot for the Jewish nation since the destruction of the Temple," and "is not holy to any other nation or community, and while the Jews have for generations past undertaken the most arduous journeys in order to be able to pray at the Wall, if only for a few moments, the Moslem neighbors have never used the site for prayer and have not hesitated to desecrate it in a most offensive manner." After repudiating as false and libellous the rumor that it is the intention of Jews to menace the inviolability of Moslem holy places, the memorandum concludes with a statement to the effect that the Jewish people demand freedom to pray according to their religious rites without external interference; that it is inconsistent with the spirit and letter of the Mandate that Jewish worshippers before the Wall should be confined to a narrow alley-way (32 metres long by 5 metres wide) through the fact that on the adjacent land there are a few abuttments belonging to the Moslem church but having no religious significance; that the situation is unworthy both of the League of Nations and of the Mandatory power; that the Jewish people are and have always been anxious to secure for themselves proper conditions for free and undisturbed worship at the Wall by direct arrangement with the Moslem authorities, with fair compensation for any proprietary rights affected, and that the Mandatory power should take all necessary steps to insure the elimination of present obstacles to the further exercise of worship at this holy place.

The events at the Wailing Wall were the subject of much debate in the British Parliament, as a result of which the Secretary of State for the Colonies published a White Paper giving the Government view on the subject. This view was, in brief, that the Government ap-

proved the action taken by the Palestine administration but that the matter is one in which they are bound to maintain the status quo, which they regard as being "that the Jewish community have a right to access to the pavement for the purposes of their devotions, but may bring to the Wall only those appurtenances of worship which were permitted under the Turkish regime." In answer to the argument that the Palestine government should have exercised greater judgment and have consulted Jewish authorities before taking action, the White Paper states that the extreme delicacy of the question made it necessary to take prompt action or risk the charge that the Government had permitted a breach of the status quo. The same answer is made to the suggestion that the removal of the screen should have been postponed until the conclusion of the services and the Fast of the Day of Atonement. Commenting upon the request of the Zionist organization that the Government take measures to eliminate the present obstacles to the further exercise of worship at the Wall, the Government declares that it is its intention "to maintain the established Jewish right of access to the pavement in front of the Wall for the purposes of their devotions and also their right to bring to the Wall those appurtenances that they were allowed to take to the Wall under the Turkish regime;" but that they would not do anything "to compel the Moslem owners of the pavement to accord any further privileges or rights to the Jewish community." The Government stated, however, that it had suggested both to the Palestine Zionist Executive and to the Supreme Moslem Council that they make an effort to come to an agreement for regulating the conduct of the services at the Wall, and that the Government had also instructed an officer "to sound both parties in a tentative manner, in order to ascertain if some such arrangement can be achieved," in which case the Government would do everything in its power to facilitate such an arrangement.

In the meantime the incident at the Wall had caused the circulation of various false rumors as to the intentions of the Jews of Palestine and both the Zionist Executive and the Vaad Leumi, the representative body of Palestine Jewry, felt called upon to issue statements repudiating these rumors and appealing for the good will of the Arab population. The question continued to agitate the British Parliament, especially when subsequently, Arabs began to erect a structure on the Wall; this, as explained by the Colonial Office, was an addition to a structure which had already existed. But part of the Arab population had been inflamed by the false propaganda in a section of their press and on October 20th Jewish worshippers at the Wall were attacked and one seriously injured; 2 Arabs were arrested and convicted of having participated in the attack and sentenced to six months' imprisonment. It was these incidents and the agitation following them which sowed the seed of the great uprisings and strife which were going on in Palestine at the time this article was being prepared.

There were other evidences that all was not well in Arab-Jewish relations. In October, an attempt of Arabs to prevent excavation work for a building for the Jewish Agricultural School near Masha, made it necessary for the Government to assign police to protect the workers during the operation. In the same month, the Aljamea, the organ of the Moslem Supreme Council, began the publication of the Protocols of the Wise Leaders of Zion. In January, Jewish colonists in Hedera complained that Arabs had attempted to plow land owned by the colonists on which Bedouins had been permitted to pasture their cattle. These attempts led to violence when the Jewish colonists ordered the Arabs to leave off plowing. Similar incidents occurred in February. Four Bedouins were sentenced to imprisonment and to the payment of fines for molesting the Jewish colonists, and finally, in the middle of Feb. the Government ordered both the Jews and the Arabs to remain off the disputed tract until the courts should decide the rightful ownership; the Jews claimed the possession of deeds dated four years ago. In June, a demonstration of Arabs against the sale of land to Jews which was to take place in Haifa was prevented by the police.

All these events occurred between the time of the resignation of Lord Plummer as High Commissioner and the appointment of his successor, Sir John Robert Chancellor, formerly Governor and Commander-in-Chief of South Rhodesia, Mauritius, Trinidad, and Tobago, who was appointed in July and who arrived in Palestine the following December. Early in July the administration promulgated an ordinance exempting religious, charitable and educational institutions from the payment of taxes and customs duties, and in the same month it was announced that elementary education was to be the function of local municipalities which were to be given the power of taxation for the support of elementary schools. In August, the Government announced that the Werko, the burdensome property tax, was to be gradually abolished. Shortly after he took office, Sir John Chancellor made efforts to induce the Moslems to exchange the

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property near the Wailing Wall for another district, but without success, the Moslems also objected to the suggestion made by him that the property be transferred to the High Commissioner who would later make it available to the Jews. When all possibilities failed, Sir John expressed to the Jewish leaders the opinion that "the best course of action is silence."

In April, The Times, London, stated that on March 31st Palestine had a total population of 794,515, of which number 557,649 were Moslems, 149,553 Jews, 78,463 Christians, and 8,850 others. From a report issued by the Palestine Government Health Department covering the year 1927 it appears that the birth rate among Jews was 35 per 1,000 of the Jewish population; that among Christians was 39, and among Moslems 56. The adult death rate among Jews also is lowest being 13, while among the Christians it is 20, and among the Moslems 33; That there was an increase in crime during 1928 as compared with 1927 is shown by the report of the Police Department; there were 4,235 crimes in 1928 as compared with 3,656 in 1927. Palestine's present population is also on the increase, there having been 2,478 inmates in 1928 as compared with 1,954 in 1927; only 81 of the inmates of prisons were Jews. Jewish immigration into Palestine showed definite signs of increase during 1928. It is true that the immigration exceeded emigration by only 10, but this increase is comparatively greater than it appears, for in 1927 there was a net decrease of Jewish immigration of 2,358. In June, announcement was made that the Zionist Immigration Department and other organizations in Palestine were crowded with applicants for visas for relatives, indicating that the prospects for a still greater influx in 1929 were bright.

By the first of October, 1928, a total of 80,000 men and women had registered as members of the Jewish Community of Palestine under the Religious Communities Organization Ordinance promulgated in 1926. Those Jews adhering to the orthodox body, Agudath Israel, declined so to register, demanding that right to organize and maintain a community organization of their own. Figures published in December showed that of the 80,000 registrants, no less than 56,000 (70%) resided in five cities, viz., Jerusalem (17,900), Tel Aviv (28,500,) Haifa (7,500,) and Tiberias (2,400). Within the community, a somewhat disturbing though no new phenomenon was the outbreak of strife between Hebraists and Yiddishists. In October, on the occasion of the celebration in Tel Aviv by a group of the latter, of the twentieth anniversary of the Czernowitz conference at which Yiddish was declared to be the national Jewish language, there was a clash in which several were injured when some members of a Hebraist youth organization disturbed the meeting. Later, a Yiddish lecture was cancelled because of the protests of the same organization.

The Hebrew University, it is estimated, now possesses buildings and equipment valued at over $600,000. In addition to the graduate departments for intensive research in various fields, undergraduate departments under the Faculty of Humanities, corresponding to colleges in the United States, are in process of establishment. On April 29, 1929, the Wolffsohn Memorial Library building to house the collections of the National Library was formally opened, and on November 1st, the Wattenberg Building of the Einstein Institute of Mathematics was dedicated.

The Straus Health Center in Jerusalem, the gift of Nathan and Lina Straus of New York City, was formally dedicated on May 2nd, the Rev. John Haynes Holmes of New York representing the donors at the exercises. Later a labor sanitarium in the colony Motza near Jerusalem was also dedicated, and in April, an X-ray Institute was opened in the Government hospital.

Economic conditions were somewhat improved during the year, in the direction of consolidating the gains of preceding years. In February, the British Colonial Office announced that only 1,500 Jews were then unemployed. In a survey made by Dabar, a Hebrew labor paper, it was found that 513 industrial establishments, employing an aggregate of 5,000 workers and having a combined capital of £1,500,000, are now in existence in Palestine. Most of these firms are small, only six of them having capital in excess of £20,000; 65 are capitalized at between £3,000 and £20,000, while the remainder, 448, are capitalized at less than £3,000. In connection with agriculture, the most hopeful branch appears to be orange culture. According to estimates published, a total of 60,000 dunam (15,000 acres) have been purchased by Jews for orange groves; one-third of this acreage has already been planted, and the total investment made was estimated at two million pounds; 2,000 Jewish workers are employed in these plantations; it is expected that two and a half million boxes of oranges would be exported during 1929, as compared with 1,300,000 exported in 1928. The Empire Marketing Board, London, has announced that Palestine supplies Great Britain with 17% of its oranges, being second only to Spain, from which country 67% of the oranges consumed in the British Isles come.

In December last, Jewish workers in the colony Petach Tikvah held a demonstration demanding employment in the orange groves in that colony; it appears that the practice of the colonists is to sell the produce of the groves to Arab

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dealers, who use Arab workers for picking the fruit. In January, a committee was organized to bring about a settlement of this question. Another labor difficulty arose when it was found that the Jerusalem Electric Company did not employ Jews in its plants. In April, this company, owing to protests, promised to employ 50% Jews on its future construction, but the Jewish population was dissatisfied and insisted that Jewish labor be employed immediately. In May, the Jewish labor organization and the Zionist Executive presented to the High Commissioner the demand that the Government employ Jews on municipal works in Jerusalem, and Sir John Chancellor responded by stating that he would consult the colonial office on the subject.

Early in June, the Palestine Zionist Executive announced that since October, 1927, it had reduced its deficit, which was £400,000 in October 1927, to £250,000, from contributions to the Keren Hayesod. This reduction was made possible by measures of strict economy; retrenchment was greatest in connection with colonization, the executive confining itself to maintaining existing settlements pending the arrival of additional revenue, and setting itself the task of reducing the number of unemployed, which was about 8,000 when it took office. Leib Yaffe, of the Keren Hayesod, stated at the same time that since 1920, £4,000,000 net had come into the coffers of the fund and had been devoted to immigration, colonization, urban development, education, and health. In a report submitted by the Palestine Administration to the Permanent Mandates Commission, early in July, very encouraging statements were made. Uneconomic enterprises were either closed or re-established on a sounder foundation; there was evidence of positive development in orange cultivation and afforestation. Factories and large plants had augmented their output. Building operations were renewed, the tourists traffic was extended, the number of visitors in 1928 having been 36,319 as compared with 59,305 in 1927, the income from this source being estimated at about £600,000. Motor car imports were increased from 573 to 1,011, the total import of this commodity and gasoline amounting to about one-half million pounds. The report expressed the view that the period of transition from the economic stagnation of 1926-27 had been definitely passed, and a stage of steady amelioration had been reached, justifying immigration in the labor categories. The administration had made a grant of £20,000 toward the upkeep of the schools maintained by the Jewish Agency, which were attended by 19,449 pupils in 1928, as against 18,611 in 1927. The women's organization, Hadassah, admitted to its hospitals 10,369 patients, in addition to giving medical attention in village clinics and dispensaries to about 120,000 patients.

In discussing political conditions, the report of the Palestine Administration points out that while the year passed with tranquility, the growth of mutual tolerance of Jews and Arabs had been somewhat retarded by the unfortunate incidents at the Wailing Wall in September 1928.

SECTION D

International Matters

The Jews of practically all countries simultaneously manifested an interest, during the past year, in a number of matters. These included the condition of the Jews of the Yemen in Southern Arabia. Attention to their miserable plight was called by articles in the Hebrew press in Palestine, and the situation was stated by various organizations, including the American Jewish Committee, the Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, and the Alliance Israelite Universelle. The Jewish population of this principality suffered from political persecution and also materially. In June, the Jewish League of Nations Society in Bulgaria petitioned the League of Nations to exert its influence on behalf of the Jews of the Yemen, and asked especially that the Iman be urged to permit the emigration of Jews and that the Palestine Government be persuaded to admit them into the Holy Land.

The Jewish organizations also interested themselves in the subject of changes in the procedure in connection with complaints of the infraction of the rights of minorities proposed by the Canadian and the German representatives of the Council of the League of Nations. The Joint Foreign Committee and the Jewish Council on minority rights submitted memoranda to the special committee of three, appointed last spring by the Council, to study the changes proposed.

The Jews of the entire world, along with their non-Jewish neighbors, were deeply stirred by the new achievements of Doctor Albert Einstein in the scientific field, and his fiftieth birthday was celebrated by practically every Jewish community in the world.

Among the Jewish international conferences held during the year, the most important were those of the World Union for Progressive Judaism, held in Berlin in August, and the World Jewish Women's Conference held in Hamburg in June 1929; the latter decided to organize a world Federation of Jewish Women.

YOUNG JUDAEA

(Continued from page 9)

fore make up for the lack of personal experience; the Canadian Young Judaean must understand the course of the Goluth, vicariously.

The attitude of American youth, this third difficulty upon which the other two hinge, can be changed only by the application of an unceasing educational program. It is in the hands of the present leaders of the youth movements all over Canada to mould the mind to an adaptability to the problems of modern Jewry. An educational course, uninterrupted an concentrated, is thus seen to be the most important factor in the tactics which must be adopted to convert American youth from its attitude of indifference to one of militant action. With the

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transformation of this attitude, accordingly, financial problems lose their terror and the extent of area is no longer formidable.

One of the most important activities undertaken by the Federation of Young Judaea of Canada in the past year was the campaign for a Scholarship Fund for the Hebrew University. The purpose was twofold. In the first place it has been the custom of Young Judaea to participate annually in some actual and concrete Zionist work; a campaign for Palestine, and especially for the Hebrew University, certainly continued this custom in admirable tradition. In the second place the campaign brought more education to the members of Canadian Young Judaea, collectively speaking, than its results could bring to one pupil on Mount Scopus. To use the slogan of one of the many circulars which were sent out during the weeks of the campaign, its object was not only to bring a scholarship fund to the Hebrew University but also a fund of scholarship to Canadian Young Judaeans. Meetings were held in most centres, and Judaeans were addressed by prominent members of the community. The ideal of Jewish learning in the past was dwelt upon; its consummation in the present was pointed out; its possibilities for the future were emphasized. Clubs held Hebrew University meetings, two and a half pages in the Reports from centres in one of the issues of The Judaean testify to the great activity which was aroused by the enthusiasm with which Young Judaea accepted a campaign which not only manifested an interest in Palestine but also was in the true tradition of its educational nature.

The Judaean, too, carried on its share of the cultural work of Young Judaea. Its editor formulated a policy for the magazine right at its inception, continuing some of the institutions of his able predecessor and introducing new ones. Every issue of The Judaean was to contain, besides its editorials, an article on some phase of the development of Palestine, cultural, economic or political, news of the month, news from centres, National Office Page with its Habimah and Urim and Thummim, and a story translated from the Hebrew or the Yiddish. The printing of letters in Hebrew was also begun, and the editor looks forward to dedicating a whole section of the Judaean to the Hebrew language.

In addition the National Office continued to issue as much literary material as possible. Pamphlets on the Hebrew University, a special Hebrew University issue of The Judaean, festival programs for the Jewish holidays, essays and plays, and information and material for the guidance of the leader in the formulation of the educational program were issued.

In the larger cities leaders' training classes have been conducted, and where the organization of a class was impossible, the course was taken up by a correspondence method. We cannot emphasize too frequently or too emphatically the necessity of having leaders well acquainted with their subject and efficient in club leadership. One can say, with a little exaggeration, that at the present moment the whole destiny of the Judaean movement in Canada depends upon adequate leadership;—youth wishes to follow, it wants but one to show the way. From the reports of the club activities which we received prior to the Convention we see that there is a great dearth of good leadership and that upon this factor the success of a Judaean group most frequently depends.

The work of establishing Judaean libraries in the various centres, a work which was begun several years ago, was continued during the past session. Some of the libraries which were formerly established had additions made to them, and in some centre new libraries, it is true on a modest scale, were established. It is at this juncture that we would like to thank Mrs. A. Selick of Toronto and Mr. Myer Cohen of St. John for their generosity in establishing the Moncton Young Judaea library.

Another difficulty felt most keenly in some of the larger centres is the competitive appeals of Young Judaea and other youth organizations instead of tending to solidify Jewish youth, it tends to break them up into parochial groups, into community centres, and generally into organizations of a narrow local outlook. To counteract such tendencies the obvious plan would be one of co-operation, and a move in this direction has already been made by the League of Canadian Jewish youth instituted by Rabbi Zlotnik. It will be for the Seventh Convention to take a definite stand as to Young Judaea's participation in this League, but no matter what the outcome the principle of co-operation is one which should be fostered not only by the Judaeans themselves but by the older members of the community. Before Young Judaea can achieve its national significance it must first attain a communal importance.

One of the ways in which it was thought that Young Judaea could be brought to the attention of the public was through the medium of public debates. A National Debating League was organized with this as one of its purposes. So

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far this League has progressed rather slowly; the beginning, however, has been made, and it shall be for this Convention to draw up plans whereby as many centres as possible will participate in inter-city debating.

In this rather sketchy manner we have attempted to point out the difficulties of our organization and the success which it has achieved in the face of these difficulties. In the final analysis, it has been seen, that all of our troubles reduce themselves to the single factor— that of attitude and outlook. The words of Herzl can be forgotten an inspiration and an impelling force,—he said, "No human being is wealthy or powerful enough to transplant a nation from one habitation to another. An idea alone can accomplish that." To spread this idea among Jewish youth in Canada is the task which Young Judaea has set before itself. It is a task which Young Judaea has set before itself. It is a task which can be achieved only by adequate leadership. In the membership Campaign, which Young Judaea is to go out on during the coming session, we expect to recruit those new forces by the praiseworthy manner which the Jews of Canada answered the appeal of their brethren in Palestine, we are led to believe that in the younger generation too the spirit of Nationalism though dormant may be awakened. Our sole enemy is our own apathy; when we come to fight it, we will find that it is an unequal foe.

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Fannie Brice represents Broadway less by being its product than a comment upon it. Her talent, rare in that environment, is to make fakes look ridiculous, a talent she accounts for by saying that she had the luck to be born homely. That is not entirely true. At serious moments her face, with its green eyes and big mouth, is handsome, and she moves with a sort of awkward easiness that makes you wonder why the critics of her early efforts always called her homely. Perhaps they meant her nose. The operation that straightened and refined that organ a few years ago was the only mental or physical alteration in what nature made her that Fannie Brice has ever allowed.

It was an important operation. Beside the feminine instinct to make the best of herself, she had another, a professional reason, for wanting a nose less inevitably funny. She wanted to play serious parts, and accordingly, in 1926, New York saw a handsomer Fannie Brice dealing as well as she could with a play called "Fanny" which had its serious moments. Fairly successful in spite of its faults, it served principally to make people wonder what she could do if she ever got a good play. No matter what she does in serious work, however, she cannot keep people from thinking of her as a singer or from doubting whether she will ever find a theatrical vehicle that will equal in dramatic qualities the story of her own life.

Fannie Brice was born Fanny Borach in 1893, near Delancey Street. Her father, an Alsatian Jew, owned some saloons. Her mother, a Hungarian, helped run them, brought up the children, and cooked the free lunches. Fannie won five dollars singing "When You Know You're Not Forgotten by the Girl You Can't Forget" on amateur night in a Brooklyn theatre. Later she sang in a stereopticon parlor in Eighty-third Street and then in a Cohan & Harris revue. Fired by Harris for bad dancing she played one-night stands through Pennsylvania with a theatrical trainer named Rachel Lewis, trouped with a Hurtig & Seamon burlesque show, and was singing dialect songs by Irving Berlin as one of Spiegel's College Girls in the Columbia Burlesque house when Florenz Ziegfeld saw her and made her a headliner in the "Follies."

Fannie Brice was then seventeen. She had formally dedicated herself to the stage some time before when, tired of being called "More-Ache" and "Bore-Ache" by her friends, she changed her name to Brice, the name of a friend of her mother's which Fannie had liked when she heard it as a child. The reputation Ziegfeld was helping to procure for her under her new name opened the gateways for a career rich from the first in exciting circumstances. The streets in which she had grown up, the dark houses crowded with noises, accidents, and stubborn joys that civilization suppresses or ignores, had taught her a divided sympathy.

(Continued next week)

Patronize "Jewish Review" Advertisers

Heintzman

1929 — 5690

The New Year brings to us the enjoyable privilege of expressing to our many thousand patron-friends the wish that they may have a Happy and Prosperous New Year and that our pleasant relations may continue.

Ye Olde Firme
Heintzman & Co.
Isadore Appleboum, Toronto Representative
195 Yonge Street Toronto

CITY STORAGE LIMITED

251-253 College St.
TORONTO

Household Goods and Office Furniture moved Packed and Shipped

VAULTS FOR MOTH EXTERMINATION

Members
Toronto, Canadian, British and National Associations

Trinity 1200

TO OUR MANY FRIENDS

FOLLOWING ANOTHER YEAR OF UNPRECEDENTED PROGRESS,
WE EXPRESS OUR GRATITUDE IN THE WISH THAT YOU MAY
ENJOY A HAPPY AND PROSPEROUS NEW YEAR

KAPLAN & SPRACHMAN

A R C H I T E C T S

TORONTO ONTARIO

Rosh Hashonah Greetings
Personal — Toronto

5690 A Happy New Year 1929
Mr. and Mrs. S. Abel
and son
116 Galt Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. D. Abramowitz
and family
55 Hilton Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Acker
and family
246 Huron Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. H. Alexander
and family
45 Rusholme Park Crescent
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. H. Andrews
and family
618 Euclid Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. M. M. Auerbach
and sons
73 Lascelles Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. M. Axler
and family
42 Braemdale Hill Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Max Axler
and family
425 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. D. Beafler
355 Adelaide St. W.
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. B. Beder
and family
68 High Park Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. M. H. Bernstein
and daughter Judith
2a Wilberton Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. H. Birnbaum
and family
595 Huron St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. Blumenthal
and family
5 Northcliffe Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Charles Bochner
and son Lloyd
50 Bernard Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. E. L. Bochner
and children
67 Brendalbone St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. Breslin
and daughters
284 Douglas Drive
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Brill
and family
175 Grace Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. I. Brody
and son
324 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Patronize "Jewish Review" Advertisers

40 Times Each Minutes
CLEANS CLEAR

THE
NEW
"Auto-Swift"
Storm
King

Wipes out the Danger

BY CLEANING
CLEAR
THE GLASS
OF YOUR
WINDSHIELD

$15.00
Only

Guaranteed 2 Years

Manufactured by
Storm King Co.

Offices: 195 Adelaide St. W.
Service: 113-119 Simcoe St.
Phone Adel. 3030

Rabbi and Mrs. Maurice N. Eisendrath

extend to their many Toronto friends their most fervent hopes for a year fraught with prosperity, fulness of health and abiding joy

5690 A Happy New Year 1929
Mr. and Mrs. J. W. Broudy
and family
267 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. M. Buckler
and family
126 Lascelles Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. A. Carson
and family
540 Euclid Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Louis Chankin
and family
32 Bracondale Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. I. Cherry
and family
630 Bloor St., W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. F. Clouth
and family
664 Yonge St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. Cohen
and family
803 Manning Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. L. L. Cohen
and family
408 Clinton St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. J. H. Coleman
and daughters
37 Standish Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. & Mrs. William Dannenberg
338 Spadina Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. Harold Daufman
331 Bay St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. A. Davis
and family
115 Queen Street West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mrs. B. Deitel
and daughters
26 St. Leonards Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. S. Devoretsky
and son Harold
Apt. 1, 342 College St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mrs. Mary Donnenfield
and family
21 Glebe Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. E. Dworkin
and family
83 Wells Hill Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. Solomon Eisen
and daughters
349 Palmerston Boulevard
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. M. Emsig
and family
1974 Dufferin St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. I. Epstein
and family
97 Beatrice Street,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A Happy New Year 1929
Mr. and Mrs. M. S. Fine
and family
305 Markham Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Start the New Year Right with a Fur Coat

Save from 35% to 50%

See our Exceptional Range of Model Coats.
Latest designs from London, — Paris & New York

Kolinsky — Mink — Squirrel, Black, Grey & Biege
Broadtail — Caracul — Hudson Seal
Persian Lamb & Muskrats.

We carry a complete stock of trimmings for all coats.
A small deposit will hold any garment till needed

The Greenspoon Fur Company

ESTABLISHED 22 YEARS

88 ADELAIDE ST. WEST. TORONTO — TEL. ADEL. 5905

A Happy New Year to You All

We take this opportunity to extend to our Jewish Clientele our heartiest wishes for a Happy & Prosperous New Year.

1929 5690

Phone Hillcrest 8000

Langley's LIMITED
CLEANERS AND DYERS
241-253 Spadina Road, Toronto

Phone Hillcrest 8000

We prepay all charges for Express on out of Town orders.

5690 A Happy New Year 1929
Mrs. L. Fogle
and family
55 Oakwood Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Maurice Frankfort
and family
494 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. C. Friedman
and daughter
43 Regal Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. Gebertig
and family
37 Lee Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. F. Gerstein
and family
314 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Dr. and Mrs. I. M. Golden
662 Bathurst St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Joseph Goldenburg
and sons
531 Shaw St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. L. Goldstein
and family
236 Keele Street,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Chas. Goodman
and family
125 Lennox St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mrs. R. Goodman
and family
42 D'Arcy St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. M. Grafstein
and family
70 Brunswick Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Morris Grafstein
and daughters
111 Dundas St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. I. M. Granatstein
and family
8 High Park Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Graner
and family
476 Palmerston Boulevard,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mrs. A. Green
and family
209 Westmount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. J. M. Green
and sons
1397 Queen Street West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. Benjamin Greenberg
and daughter
288 Grace St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Dr. and Mrs. J. H. Greenberg
and son
214 Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. S. O. Greisman
107 Glenholme Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. L. Harnick
and family
284 Wright Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. S. Harris
and son
52 D'Arcy St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Norman Helpert
32 Austin Terrace
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929
Mr. Samuel Hersenhorn
228 Glenholme Ave.
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

5690 A HAPPY NEW YEAR 1929
Dr. and Mrs. I. L. Himelstein
and family
68 Pinewood Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. J. Houzer
and family
123 Spadina Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. F. S. Hutner
and family
410 Brunswick Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Bennett Isaacs
and daughter
1431 Gerrard Street East
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Jess Kaplan
15 Delevan Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Reverend and Mrs. M. Kaplan
47 Rose Park Drive
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A HAPPY NEW YEAR 1929
Mrs. E. I. Kenen
50 Bernard Avenue
Toronto
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Alfred King
and family
894 Avenue Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Samuel Kronick
and family
106 Madison Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Joseph S. Lavene
and daughters
18 Normanna Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. S. Lawrence
and family
252 Spadina Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. G. A. Lester
and family
565 College St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. S. Lester
and daughters
660 Gladstone Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Morris Lax
927 St. Clair Ave. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. J. Levinter
and family
1169 Bloor Street West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929
Mr. and Mrs. Charles S. Lewis
and family
11 Spruce Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

We extend you Heartiest Wishes for the New Year

White the Cleaners

will take care of your soiled vacation garments . . . . and prepare your Fall wardrobe for cool days to come.

Phone
ADelaide
6111

L. White & Sons Limited
Better Dyers and Cleaners
131-141 St. Patrick St.

5690 A Happy New Year 1929
Mr. and Mrs. J. Lipshitz
and family
48 Glenholme Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. S. Lubelsky
and family
257 Russell Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Leo. A. Maidaver
and son Hartley
1599 Bathurst St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. B. Mannis
and family
5 Glenholme Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. H. Mehr
and family
13 Balsam Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Herman Mendelson
and family
140 Dunvegan Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. Mentel
and daughter
604 Ossington Ave
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. D. Mestel
16 Ontario Street West
Montreal, Que.
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. M. S. Mirochnick
and daughters
65 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Morantz
and family,
15 Lauder Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Mr. and Mrs. E. Palter
501 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mrs. S. Palter
219 Grace St.
Toronto
Extends to all her friends and relatives her best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Leon L. Scher
509 Markham St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. N. B. Schipper
and family
11 Rosemount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. L. M. Schwartz
and family
33 Munro Park Ave
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mrs. Anna Selick
and son Leo
50 Bernard Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. A. L. Shapiro
91 Stibbard Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

LOOK FOR THE SOCIETY BRAND LABEL IN THE POCKET

There is no substitute for good clothes

CLOTHES were first worn for the sake of protection. Today, life is more complex. So are the duties of clothing.

It must give personality to its wearer. It must give confidence, poise, a consciousness of being well turned out.

Society Brand Clothes . . . faultless in cut, fabrics, tailoring . . . meet these modern requirements. Their maker's name is your assurance of value.

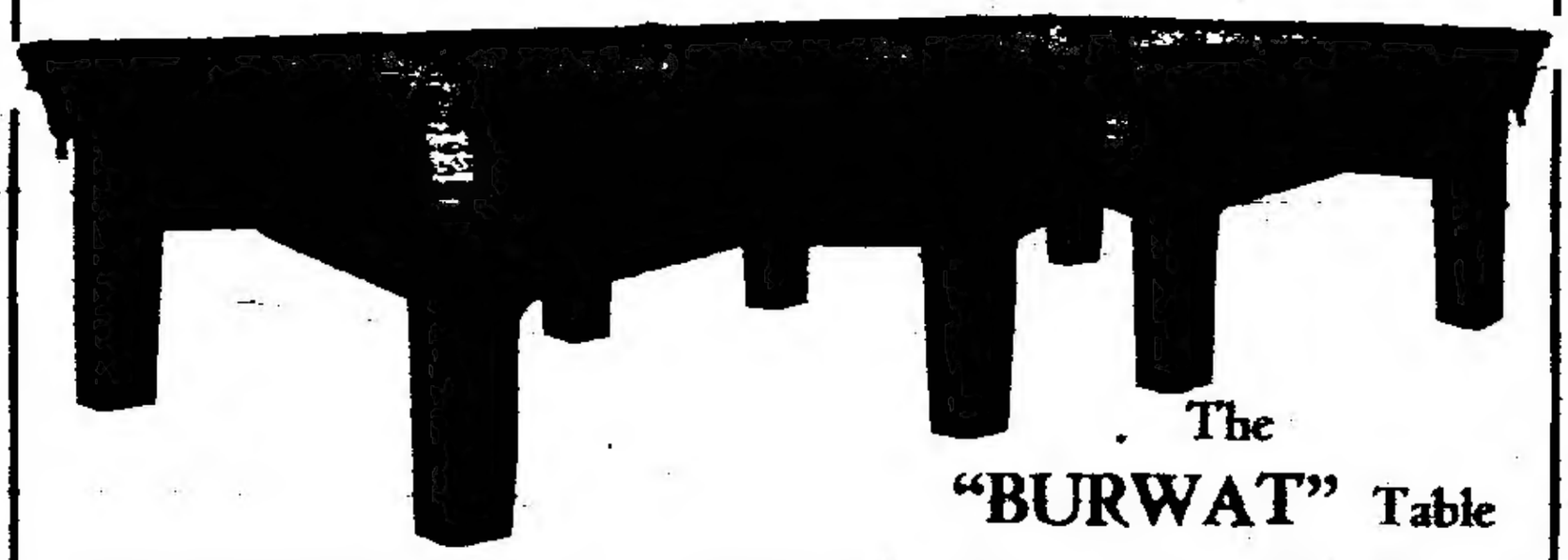
Dunfields

102 Yonge St. Toronto — Two Shops Montreal

IT'S THE CUT OF YOUR CLOTHES THAT COUNTS

Patronize Jewish Review Advertisers

BURROUGHES & WATTS



The "BURWAT" Table

64 RICHMOND ST. E.,
TORONTO
EL 7023

Reproduced above is one of the most popular designs of Billiard Tables ever produced for Billiard parlors and private homes alike. The playing surface is the best that can be produced, combined with simplicity of design, which makes it an ideal table for every purpose. You are cordially invited to call and inspect it at any time at our show rooms, where you can also see our large selection of every possible Billiard, Bowling alley, Lawn bowling requirements

5690 A Happy New Year 1929
Mr. and Mrs. Joseph Shapiro
and family
70 Niagara Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. N. B. Schipper
and family
11 Rosemount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Mr. and Mrs. M. Schlachter
and family
39 Winona Drive,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. Simon
and daughter
9 Borden St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Frank Palter
48 Regal Road
Toronto, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Harry Papernick
and family
145 Spadina Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Max Persovsky
and family
211 Church Street
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. L. Phillips
307 Markham St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Dr. and Mrs. M. Pivnick
and family
37 Wells Hill Ave
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5690 A Happy New Year 1929
Dr. and Mrs. J. Pollock
351 Bathurst St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5690 A Happy New Year 1929
Dr. and Mrs. M. A. Pollock
and family
297 Rushton Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. A. Press
and daughters
280 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. E. Pullan
and family
285 Russell Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. J. M. Pullan
and family
67 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. N. Riegler
and sons
Herbert, Bernard and Ralph
282 Armadale Avenue
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. Samuel Robertson
and daughters
472 Roxton Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. S. Rockmaker
583 Bathurst St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. and Mrs. H. Rosenberg
43 Thome Cres.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5690 A Happy New Year 1929
Mr. Harry I. Rotenberg
492 Brunswick Ave.
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5690 A Happy New Year 1929
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Maurice Shulman
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Mr. Nathan Smith
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and son
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and daughters
26 Northcliffe Blvd.
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and family
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Mr. and Mrs. Morris Wolfe
and family
146 Kingswood Road
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. M. Wolfson
and family
72 Avenue Road
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Mr. and Mrs. William Wolman
and sons
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and son
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Phil. Yaffe
252 Glen Rose Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Jack Arons
and daughter
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Mr. and Mrs. Manuel Goodman
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Mr. and Mrs. I. Segel
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A Happy New Year

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Mr. and Mrs. C. Caplan
and family
323 Daly Avenue
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. M. Max
and family
34 Henderson Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Isadore Sugarman
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Rosh Hashonah Greetings

From the Minister of Immigration and Colonization of Canada

The season just drawing to a close is a reminder of the degree to which Canadian prosperity is dependent upon our farm population. Ever since the early months of the crop year, when continued dry weather indicated a greatly reduced yield, the eyes of all classes in Canada have been turned upon our farming areas with some concern for what the season would bring forth and the resultant effect upon business.

Although official estimates indicate that the Canadian wheat crop this year will be not much more than half of last year's production, even that return is reassuring compared with earlier expectations. The situation is also greatly improved by the fact that a good price prevails for our principal farm products. This price, combined with lower harvesting and handling costs, will result in many farmers showing quite as much profit in 1929 as they realized from the larger output of 1928. With the exception of some areas where this year's crop was particularly light the farmers will have a moderate return for their labour, and some, who were fortunate enough to have good yields, will find the season a really profitable one.

I have taken this space to speak entirely of farm conditions because it is upon the farm more than upon anything else that the prosperity of all Canada depends. We are in need of good farmers to till our present lands and bring additional areas under cultivation. By doing so they not only acquire a competence for themselves but furnish the foundation for a national prosperity which touches almost every individual in the Dominion.

ROBERT FORKE.

From the Minister of Mines for Ontario

The celebration of the Jewish New Year is more than the passing of another milestone in the journey of life. It has religious and historical significance which only the Jewish people themselves fully appreciate. It would be impertinent on my part to remind you of the importance of the occasion of these High Holidays in commemmoration of the Great Atonement. I wish however to express the sincere hope that this New Year may be a time of great blessing to the Jewish citizens of Canada. No one can estimate what mankind owes to the Hebrbew race, in religion, art, music, literature, commerce and in statesmanship. As a people true to their ancient traditions, as citizens of Canada, they are loyal to our national institution. The Jews have always been at home under the British flag. It is as a fellow-citizens of this great British Dominion of Canada that I extend to the Jewish people my heartiest greetings at this sacred season of the New Year.

CHARLES MCCRAE.

From the Minister of Public Works and Highways of Ontario

Again, on the threshold of a New Year for all the sons and daughters of Jewry, I am glad of the opportunity to extend, through the REVIEW, greetings to its readers.

Since my last message I have had the privilege of taking a trip through Palestine and visiting places of immemorial antiquity in this storied cradle of your ancient race. Although, at the time of my visit, the country was suffering from a protracted drought, reducing historic Jordan to a meagre stream, the whole trip was fraught with interest, with almost every hamlet, mountain and river recalling some episode of Biblical times.

I was naturally interested in the roads of Palestine, which present a real problem owing to the hilly, rugged nature of the country. Inasmuch as the Roman knowledge of road-making was derived from the Carthaginians, ancient colonists from Tyre, it is probable that, despite the obstacles the rugged aspect of Canaan opposed to commercial highways, we may trace the origin of paved roads to the land where Pharaoh's waggons were sent from Israel down into Egypt. It is difficult to conceive how the cedars of Lebanon could be transported from Joppa to Jerusalem without a graded road.

The difficulties were conquered, however, and I am confident that although Palestine has been passing of late through some troublous times, these difficulties will also be smoothed out, and the sons of Zion now here, established peacefully in their national homeland.

GEORGE L. HENRY.

From the Mayor of Toronto

Again the festival of Rosh Hashonah is being celebrated the world over, and I am glad as mayor of the City of Toronto to extend to the Jewish citizens of this city my best wishes for a very Happy New Year. I trust that peace and prosperity will be theirs in an ever-increasing measure.

I rejoice with them in the progress they have made, and I am confident that by their energy and industry, which have ever been the characteristics of their race, they will make a worthy contribution to the development of our City.

To each and all I extend heartiest New Year's Greetings.

SAMUEL MCBRIDE.

From the Minister of Trade and Commerce of Canada

On this occasion when many of your faith are suffering trials and privations in Palestine, may I express the sincere hope that the ushering in of the Jewish New Year portends peace, harmony and prosperiyt for the future. I therefore extend to the Jewish section of our population my sincere wish for the safety of their kin in the East and for their own happiness here in the Dominion.

It is gratifying to realize the staunch loyalty of the mass of thinking Jews throughout the World and particularly in Canada in giving their moral support to the British authorities in dealing with the disturbances in Palestine, thereby greatly assisting in the rapid solution of the grave problems which have arisen. Their attitude in this connection is in keeping with their traditional respect for the duties of citizenship in whatsoever country they may be domiciled.

The Jewish people are natural-born traders. As minister in charge of the Department of Trade and Commerce I extend to them my best wishes for their New Year.

JAMES MALCOLM.

From the Premier of New Brunswick

May the New Year, which is about to open for your people, bring relief from oppression and fuller appreciation by the Nations of the world of all the Jewish people have done through the ages for the betterment of humanity is hte sincere wish of

JOHN B. M. BAXTER.

The Rise of David Levinsky

A Novel by Abraham Cahan

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(Continued from last week)

I found a chair on the veranda, but I was restless, and the chatter of two women in front of me grated on my nerves. I wondered where Miss Terkin and her companion were at this minute. I was saying to myself that I would never come near them again, that I was going to see Fanny; but I did not cease wondering where they were. The two women in front of me were discussing the relative virtues and faults of little boys and little girls. They agreed that a boy was a "big loafer" and a great source of trouble, and that a little girl was more obedient and clinging. It appeared that one of these two mothers had a boy and two girls and that, contrary to her own wish, he was her great pet, although he was not the "baby."

"I am just crazy for him," she said, plaintively.

She boasted of his baseball record, whereupon she used the slang of the game with so much authority that it became entertaining but by a curious association of ideas she turned the conversation to the subject of a family who owed the hotel-keeper their last summer's board and who had been accepted this time in the hope that they would pay their old debt as well as their new bills.

Two men to the right of me were complaining of the [illegible] and the walking delegates, of travelling salesmen, of buyers. Then they took up the subject of charity, whereupon one of them enlarged on scientific philanthropy," apparently for the sheer lust of hearing himself use the term.

I recalled that one of the things I was booked to do in Tannersville was to attend a charity meeting of East Side business men, of which Kaplan was one of the organizers. Two subscriptions were to be started—one for a home for aged immigrants and one for the victims of the anti-Jewish riots in Russia—and I was expected to contribute sums large enough to do credit to my prospective father-in-law.

The multitudinous jabber was suddenly interrupted by the sound of scampering feet accompanied by merry shrieks. A young girl burst from the vestibule door, closely followed by three young men. She was about eighteen years old, well fed, of a ravishing strawberries-and-cream complexion, her low-cut evening gown leaving her plump arms and a good deal of her bust exposed. One of the rocking-chairs on the porch impelling her way, she was seized by her pursuers, apparently a willing victim, and held prisoner. Two of her captors gripped her bare arms, while the third clutched her by the neck. Thus they stood, the men stroking and kneading her luscious flesh, and she beaming and giggling rapturously. Then one of the men

gathered her to him with one arm, pressing his cheek against hers.

"She's my wife," he jested. "We are married. Let go, boys."

"I'll sue you for alimony then," piped the girl.

Finally, they released her, and the next minute I saw them walking across the lawn in the direction of the dancing-pavilion.

The man who had talked scientific philanthropy spat in disgust.

"Shame!" he said. "Decent young people wouldn't behave like that in Russia, would they?"

"Indeed they wouldn't," his interlocutor assented, vehemently. "People over there haven't yet forgotten what decency is."

"Oh, well, it was only a joke, said a woman.

"A nice joke, that!" retorted the man who had dwelt on scientific charity.

"What would you have? Would you want American-born young people to be a lot of greenhorns? This is not Russia. They are Americans and they are young, so they want to have some fun. They are just as respectable as the boys and the girls in the old country. Only there is some life to them. That's all."

Young people were moving along the flagged walk or crossing the lawn from various directions, all converging toward the pavilion. They walked singly, in twos, in threes, and in larger groups, some trudging along leisurely, others proceeding at a hurried pace. Some came from our hotel, others from other places, the strangers mostly in flocks. I watched them as they sauntered or scurried along, as they receded through the thickening gloom, as they emerged from it into the slanting shaft of light that fell from the pavilion, and as they vanished in its blazing doorway. I gazed at the spectacle until it fascinated me as something weird. The pavilion with its brightly illuminated windows was an immense magic lamp, and the young people flocking to it so many huge moths of a supernatural species. As I saw them disappear in the glare of the doorway I pictured them as being burned up. I was tempted to join the unearthly procession and to be "burned" like the others. Then, discarding the image, I visioned men and women of ordinary flesh and blood dancing, and I was seized with a desire to see the sexes in mutual embrace. But I exhorted myself that I was soon to be a married man and that it was as well to keep out of temptation's way.

Presently I saw Miss Tevkin crossing the lawn, headed for the pavilion. She was one of a bevy of girls and men. I watched her get nearer and nearer to that shaft of light. When she was finally swallowed up by the pavilion the lawn disappeared from my consciousness. My thoughts were in the dancehall, and a few minutes later I was there in the flesh.

It was a vast room and it was crowded. It was some time before I located Miss Tevkin. The chaotic throng of dancers was a welter of color and outline so superb, I thought, that it seemed as though every face and figure in it were the consummation of youthful beauty. However, as I contemplated the individual couples, in quest of the girl who filled my thoughts, I met with disillusion after disillusion. Then, after recovering from a sense of watching a parade of unconscious, I began to discover figures or faces, or both, that were decidedly charming, while here and there I came upon a young woman of singular beauty. The number of good-looking women or women with expressive faces was remarkably large, in fact. As I examined the crowd for the third time it seemed to me that the homely women looked cleverer than the pretty ones. Many of the girls or matrons were dressed far more daringly than they would have been a year or two before. Almost all of them were powdered and painted. Prosperity was rapidly breaking the chains of American Puritanism, rapidly "Frenchifying" the country, and the East Side was quick to fall into line.

The band was again playing with might and main. The vehement little conductor was again exerting every nerve and muscle. His bow, which was also his baton, was pouring vim and sex mystery into the dancers. As I looked at him it seemed to me as though the music, the thunderous clatter of feet, and the hum of voices all came from the fiery rhythm of his arm.

Finally, I discovered Miss Tevkin. She was dancing with a sallow-faced, homely, scholarly-looking fellow. The rhythmic motion of her tall, stately frame, as it floated and swayed through the dazzling light, brought a sob to my throat.

When the waltz was over and her cavalier was taking her to a seat I caught her eye. I nodded and smiled to her. She returned the greeting, but immediately averted her face. Again I felt as if she had slapped my cheek. Was I repugnant to her? I thought of my victory over the acrimonious photographer at the railroad station. Had I not won her favor there? And it came over me that even on that occasion she had shown me but scant cordiality. Was it all because of Auntie Yetta's idiotic jest?

She beckoned to Miss Siegel, who was on the other side of the hall, and presently she was joined by her and by some other young people.

She danced indefatigably, now with this man, now with that, but always of the same "set." I watched her. Sometimes, as she waltzed, she talked and laughed brokenly, exchanging jokes with her partner or with some other dancing couple. Sometimes she looked solemnly absorbed, as though dancing were a sacred function. I wondered whether she was interested in any one of these fellows in particular. I could see that it gave her special pleasure to waltz with that sallow-faced man, but he was the best dancer in her group, and so homely that I discarded the theory of her caring for him otherwise than as a waltzing partner as absurd. Nor did she seem to be particularly interested in anybody else on the floor. As I scrutinized the men of her "set" I said to myself: "They seem to be school-teachers or writers, or beginning physicians, perhaps. They probably make less than one-third of what I pay Bender. Yet they freely talk and joke with her, while I cannot even get near her."

Miss Lazar, half naked, had been dancing with various partners, most of all with a freckled lad of sixteen or seventeen who looked as though he were panting to kiss her. She and I had exchanged smiles and pleasantry, but in her semi-nudity she was far less prepossessing than she had been in the afternoon, and I had an uncontrollable desire to announce it to her, or to hurt her in some other way. Finally, seeing a vacant seat by my side, she abruptly broke away from the freckled youth and took it.

"You'll have to excuse me, Ben," she said. "I'm tired."

Ben looked the picture of despair.

"Don't cry, Ben. Go out and take a walk, or dance with some other girl."

"Is this your catch after many days of fishing?" I asked.

"Nope. I'm angling for bigger fish. He's just Ben, a college boy. He has fallen in love with me this evening. When I dance with somebody else he gets awful jealous." She laughed.

"He's a manly-looking boy, for all his freckles."

"He is. But how would you like a little girl to fall in love with you?"

I made no answer.

"Why don't you dance?" she asked.

"Not in my line."

"Why"

(Continued on next page)

The Missing Link

By Rabbi Julius Berger

To us the feeling is predominant that this day, Rosh Hashonah, is not a holiday but a Holyday; that it is not a feast for the body but for the soul; that it is not an occasion for merriment and levity but for serious thinking. In orientating ourselves at this period, we are setting to good use the gift which man alone has—the gift of self-appraisal, leading to self-censure. This self-censure, however, must not be considered synonymous with the much talked of expression, "inferiority complex." The latter might be symptomatic of mental dyspepsia; the former, of mental strength; the latter is depressing and weakening; the former, upliftin gand invigorating. Rosh Hashonah is characteristic of the former: it makes us self-critical at the same time elevating us to higher peaks and inspiring us to nobler deeds. When, therefore, to-day we ask ourselves, why is it that while on the one side there is manifested in our midst so sublime an enthusiasm for the cause of Israel, there is on the other hand so deadening an indifference to all that is of an intellectual character? it is asked in the spirit of self-criticism, hoping to awaken within us that something which would, during the New Year on which we are now entering, stimulate us to help give a constructive answer to the question.

The departed year left ample evidence of our ever-readiness in contributing to every Jewish cause. Our community responded most liberally to the recent Palestine Emergency Fund neccessitated by the suffering of our brethren brought on two months ago by the Arab uprising: our community looks with pride to the Home for the Aged which its members erected: our community takes the role of the father in providing for the maintenance of homes for orphans: our community cherishes the thought that it produced a son whose liberality made it possible to have in our city a building to house the needs of a Young Men's Hebrew Association: our community is rightly elated with the success it had in raising, just a few days ago, a sum, sufficient to begin building here a Jewish Hospital. Of course, all these institutions are most essential to any self-respecting community.

But, there is a missing link in the chain of our Jewish buildings—that is, a center for Jewish learning. A Jewish intellectual institution was always regarded by our communities as sacred as a synagogue. For, to preserve the future of our people, no substitute for a Beth-midrash was accepted. Therefore, no community was too small to provide for the instruction of the young, and no sacrifice was too great. The first task, which the Jewish community at Amsterdam, entirely consisting of refugees from various parts of Europe, in the sixteenth century, set to itself was the building up of a model Hebrew school. Rabbi Sheftel Horwitz, of Frankford, shed tears of joy when he visited the school, with its fine building, its graded schedule, and its excellent discipline. In the same century, the community of Cracow, after passing through terrible epidemics, took the first opportunity after its return to normal conditions to reorganize its schools, which was done at a great sacrifice on the part of its members.

When we stop to realize the present day situation in Hebrew education, we have reason to be alarmed. More than ten thousand Jewish children in this city are allowed to grow up without any kind of training in Judaism. In olden times, the normal conditions seem to have been that of a thousand persons entering the Talmud Torah, the largest number obtained a fair knowledge of the Bible, a smaller number became acquainted with the Mishnah, and a certain fraction even acquired a knowledge of the Talmud. While it is true that even in those times, only one of a thousand was considered capable of becoming a Rabbi, exercising supreme authority in Israel; yet, ample provision was always made for the training of the remaining nine hundred and ninety-nine. To-day, however, the reverse is true. We are making ample provision for the one in a thousand and neglecting the remaining nine hundred and ninety-nine.

The lay leaders of our community have done nobly in providing in our midst institutions answering the physical needs of our local co-religionists. The Shofar calls them to similar action in the field of the Jewish intellect. Unitedly, let us during the coming year, endeavour to meet the serious task of creating a centre for the Jewish soul as we have done for the Jewish body; thus, we shall leave to posterity a legacy of piety and probity, a heritage that shall become a "blessing and a joy to all."

The Rise of David Levinsky
(Continued from preceding page)

"Oh, I never cared to learn it," I answered impatiently.

"Come, I'll show you how. It's very simple."

"Too old for that kind of thing."

"To old? How old are you?"

"That's an indiscreet question. Would you tell me your age?"

"Indeed I would. Why not?" she said, with sportive defiance. "Only you wouldn't believe me."

"Why wouldn't I? Do you look much older?"

Oh, you cruel thing! I'm just twenty-three years and four months to-day. There!" she said, with embarrassed gaiety.

"A sort of birthday, isn't it? I congratulate you."

"Thank you."

"You're welcome."

A pause.

"So you won't tell me how old you are, will you?" she resumed.

"What do you want to know it for? Are you in the life-insurance business?"

Another pause.

"Look at that girl over there," she said, trying to make conversation. "She's showing off her slender figure. She thinks she looks awful American."

"You do have a sharp tongue."

"But you remember what Mrs. Kalch said: 'A sharp tongue, but a kind heart.'"

The band struck up a two-step.

Ben was coming over to her, his freckled face the image of supplication. She shut her eyes and shook her head and the boy stopped short, his jaw dropping as he did so.

"Don't be hard on the poor boy," I pleaded.

"That's none of your business. I want you to dance with me. Come on. I'll teach you."

I shut my eyes and shook my head precisely as she had done to Ben

She burst into a laugh. "Ain't you tired of being a wall-flower?"

"I love it."

"Do you really? Or maybe you want to watch somebody?"

"I want to watch everybody," I replied, coloring the least bit. "When you were dancing I watched you, and I thought—well, won't tell you what I thought."

A splash of color overspread her face.

"Go ahead. Speak out!" she said, with a sick smile.

I took pity on her. "I'm joking, of course. But I do like to watch people when they dance," I said, earnestly. "They do it in so many different ways, don't you know."

I proceeded to point out couple after couple, commenting upon their peculiar manner and the special expression of their faces. One man was seemingly about to hurl his partner at somebody. Another man was eyeing other women over the shoulder of the one with whom he danced, apparently his wife. One woman was clinging to her partner with all her might, while her half-shut eyes and half-opened mouth seemed to say, "My, isn't he sweet!"

Miss Lazar greeted my observations with bursts of merry approval. Encouraged by this and full of mischief and malice, I made her watch a man with tapering white sidewhiskers and watery eyes who was staring at the bare bust of a fat woman.

"You had better look out, for his watery eyes will soon be on you"

Miss Lazar lowered her head and burst into a confused giggle.

"You're a holy terror," she declared.

I was tempted to take her out into the night and hug and kiss her and tell her that she was nuisance, but the fear of a breach-of-promise suit held me in leash.

(Continued next week)

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5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. H. Rosenes and family
Ottawa, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. Saul Feller and sons
256 Stewart Street
Ottawa, Ont.

Extend to all their friends and relatives their best wishes with the compliments of the season.

MONTREAL, QUE.

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. Harry Wolfe
205 Vendome Avenue
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. Louis Wolfe and family
309 Marlowe Ave.
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. M. Woskoff and family
19 Joyce Ave.
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. F. H. Yossem and family
4609 Hutchison St.
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5690 A HAPPY NEW YEAR 1929

Mr. and Mrs. F. Zabetsky and family
520 Canning St.
Montreal, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

Salmo Consolidated Mines Limited a Good Purchase as a Mining Issue Says Blackburn & Co.

1st *SITUATION*

Located amongst producing mines of record such as the Queen Mine, the Summit Mine, the Motherlode, which lie directly to the east, the Ymir Mine, the Yankee Girl, Hunter V Mine, which lie directly to the north, the Hudson Bay, which lies directly to the west, the Emerald Mine and the Pend Oreille, which lie to the south; these mines situated in the Pend Oreille mineral belt.

The Kootenay Belle, Queen, Motherlode, Reno, Hudson Bay, Summitt and Salmo Consolidated mines are all situated on Sheep Creek, this district have a continual shipping record of gold lead ores stretching over a period of some fifteen years or more.

A first class motor road runs from Salmo, on the Great Northern Railway, directly through this district, tapping all of these properties, making first class transportation facility for motor truck for a distance of seven or eight miles to rail head, downhill haul.

Salmo Consolidated has sufficient water power for its own needs consisting of 5,000 horse power.

2nd *WORKINGS*

Complete buildings for present operations, machinery installed, sufficient water power, timber and so forth machinery consisting of hydraulic drilling machines, improved ATA drifting machines of the finest quality.

3rd *DEVELOPMENTS*

Development at present consists of three tunnels and one shaft, the upper tunnel at an elevation of 5162 feet, the road tunnel at an elevation of 5118.5 feet, the lower tunnel at an elevation of 5,000 feet, and the shaft at an elevation of 5162.5 feet. The Sheep Creek level is 3,000 feet and these workings are 2,160 feet above the creek level.

A road has been built by the present owners from this creek to the mine elevation at serval thousand dollars cost. It is a first class motor road, suited for all purposes.

The *upper tunnel* is in 180 feet with a crosscut tunnel of 80 feet. This tunnel is following an ore vein widening from a few inches to 5 feet in width. Assays taken 70 feet in for a length of 20 feet, show an average ore running $15.00 to the ton.

The shaft is down from an elevation of 5162.5 feet to 5047.3 feet. This shaft has developed seven veins and the assay taken approximately 10 feet from the surface, across 2 feet, show Gold—.08 ozs.; Silver—2.6 ozs.; Lead 7.7%; 15 feet down—Gold—.04 ozs.; Silver—5.1 ozs.; Lead — 8.8%; across 2 feet, 20 feet down, across 2 feet—Gold .85 ozs; Silver—3.7 ozs; Lead—10.3% and at the bottom of the shaft assay runs in sorted ore, average .02 Gold; 12.2 ozs. Silver; 24.2% Lead; 6.8% Zinc; or approximately $24.00 to the ton.

The *lower tunnel* is driven to tap the shaft with a raise. This tunnel started at an elevation of 5,000 feet, has been driven from west to east in 450 feet and tapping a mineralised zone 240 feet in, consisting of porphyry, quartz, calcite, galena containing lead, zinc and silver ores. The width of this dyke continued on for 90 feet, carrying ore values practically every foot of the distance. The north drift at 240 feet from the portal, which was extended for approximately 170 feet with two crosscut tunnels averaging 30 feet, reaching east and west from this north drift. This north drift tunnel has a back of about 400 feet from the tunnel to the surface. The entire tunnel consists of disseminated ores with several veins running from 5 to 10 feet in width.

The mine manager reports that a raise is now being developed approximately 70 feet from the portal of the north drift along the bottom of the rake or pitch of the ore shoot. Assays running as high as $37.00 to the ton have been taken from this north drift and he reports that the vein is looking first rate and contains no gangue other than quartz and well defined walls and breaking clean from the surrounding porphyry.

The south drift from this lower tunnel is looking better than the north drift, inas much as the porphyry is now disappearing and quartz and calcite containing lead, zinc and silver ores showing free gold, now coming into the face of the tunnel. Continual reports from this direction show improvement in the ore and the mine manager reports that he expected to uncover a large ore body in this direction.

A recent report from the property shows that the south drift is developing a continuous improvement over the north drift and the supposition is that a large body of commercial ore may, at any time be developed.

4th *SYNOPSIS*

N.B.—The information herein contained is obtained from records, letters, telegrams and reports from the Mine Management, sources which we consider reliable. While we do not guarantee it, we believe it to be entirely accurate.

Rosh Hashonah Greetings

From the Minister of Railways and Canals of Canada

I thank you for the privilege to pen a short message to the readers of the CANADIAN JEWISH REVIEW on the occasion of the holidays which will mark the advent of the Jewish New Year and the Day of Atonement.

Canadians generally will regret that the celebration of this ancient rite should, this year, be overshadowed by serious events in the very cradle of the Jewish race and faith. We pray that those in authority may be accorded the necessary qualities of heart and mind, and the wisdom that is the basis of all successful statesmanship, to the end that differences may be composed, disorder may cease, and peace and tranquillity again reign in places sacred to the memory of your forefathers, and your spiritual strongholds.

Possibly what has happened and is happening in less-favoured countries may serve to remind our citizens generally of the blessings they enjoy under Canadian institutions; of the law and order that prevail, and of the opportunities for orderly progress that are the common privilege of citizens of every race and creed. The preservation of those blessings is your responsibility—and mine.

CHARLES A. DUNNING.

From the Minister of Marine and Fisheries of Canada

It affords me great pleasure on the occasion of the celebration of the Jewish New Year and Day of Atonement, on October 5th, to extend my heartiest greetings to the Jewish citizens of Canada. My fervent hope is that they will again this year have their full share of prosperity as due recompense for having contributed in a large measure towards the wonderful development which has taken place in Canada within the last few years. I very gladly avail myself of this opportunity to express to my Jewish friends my very best wishes.

P. J. ARTHUR CARDIN.

Health Service

THE HEART

The heart is a most important organ which acts as a pump and thus keeps the blood moving throughout the body. Any unusual condition of one part or organ of the human body may result in the upset of other organs, such as the heart, with perhaps some permanent damage.

Pain in the region of the heart does not always mean heart disease. It may be due to some heart condition, but it is much more frequently caused by some condition of the stomach, such as improper digestion of food. Usually the first sympton of the heart's being below par is shortness of breath on slight exertion.

In old age, it is not unusual to find that the heart is not doing its work as well as it did. This is part of the general wearing out of the tissues, and means that life must be so regulated that neither at work nor at play is the heart given more to do than it can accomplish without exhaustion. Persons, young or old, who have a weakened or damaged heart, can live long lives of usefulness, providing they avoid doing such things, as heavy lifting, which throw a sudden strain on the heart. They must also avoid those activities which cause shortness of breath or pain, always stopping immediately to rest when symptoms appear. Exercise in the form of work or play which does not cause symptoms is usually of benefit.

The most common cause of heart disease in young people is infection. The germs which settle down in diseased tonsils, adenoids and teeth very often travel around the body. They may, and very frequently do attack the heart. The heart may also suffer from the germs and the poisons produced by the germs in such diseases as diphtheria, scarlet fever and influenza. Damage to the heart is a comparatively common result of acute rheumatism. Syphilis is also an infection which is very liable to attack the heart and blood vessels. The removal of infected parts, such as diseased tonsils and the avoidance of infection are the basis of the prevention of heart disease.

Questions concerning health, addressed to the Canadian Medical Association, 184 College Street, Toronto, will be answered personally by letter.

A Little About Charles F. Dawson Limited

By the inflexible exercise of our cardinal business principles, viz:—Diligence, Attention, Integrity, A Square Deal, Our Clients' interests synonymous with our own, etc., etc., our Company has gradually and without outside capital, grown from unpretentious beginnings to its present magnitude, and has become one of the largest of its kind, not only in Canada, but also in Great Britain and the United States as well. We wish therefore to emphasize first our name, Charles F. Dawson Limited; second our address, 239 Notre Dame St. West, opposite St. Helen Street; third, our telephone number, Main 3314 (five trunk lines); fourth, our trade mark "Sign of the Golden Owe." By remembering this and so advising your purchasing department, office staff, telephone operator, and employees generally, you can thus be assured of being in touch with us, and thereby realizing the advantage to yourselves of securing the real original Dawson connection, with its experience, service, promptness, accuracy, reliability, large stock of merchandise for immediate delivery, fully equipped modern factory for the production of blank books, loose leaves, ruled and printed forms. Over eighty of a staff, backed by eighty years of accumulated experience, are at your service for the asking. Our Manufacturing operations range through the whole gamut of the Graphic Arts. Every process carried out in our own premises, and under our own supervision. When we deliver an order for Office Supplies, we render full value for our charges, and also "Satisfaction." The "Satisfaction" is thrown in gratis, as it were, just to gratify you and retain your patronage. Large and small orders are given the same consideration. We have only one way of doing business, and that is why every customer gets "Satisfaction." Our right way of doing things—our skilled workmen, our up-to-date plant will render you "Satisfaction" every time—our charges are reasonable—our productions have never yet been excelled. Do you think we would tell you this if it weren't true? Goodness, No! Comes between us, no intermediary with a "rake off" taking roll on trade, without giving a return therefore. "From Factory to Consumer" is our motto. Order your office supplies at first hand and save yourself time, trouble, and incidentally money.

Canada's Latest Oil Field

The following is an excerpt from a recent issue of the "Commercial and Financial World."

A few facts of interest regarding the excellent showings in the James Bay Basin, Northern Ontario.—Gypsum, Potash and Other Mineral Indications Likewise Promising.—James Bay Basin Oil Company, Limited, under its Crown Grant is the only private enterprise to operate in this field which has been closed to exploration by the Ontario Government.

Editorial Staff Correspondence

A new district is now being brought to public attention in the James Bay Basin. This lies along the Moose River, which empties into James Bay, which forms the southern-most extension of Hudsons Bay. The Temiskaming & Northern Ontario Railway, owned and operated by the Ontario Government, is being extended to James Bay and this line has been completed to a point thirty-five miles south of the new oil field. This important transportation system, when completed, will add another outlet to Hudsons Bay, one having already been constructed by the Dominion Government in Manitoba, so that ocean vessels may load grain at the terminals soon to be built and carry their cargoes up Hudsons Bay and through the Arctic Ocean to Europe, shortening the haul from the western grain fields by rail and by water many hundreds of miles and affording much cheaper rates because it will be mostly by ship instead of the long, expensive rail route to the eastern seaboard.

South of James Bay lies untold mineral wealth. Since the Cobalt camp was discovered nearly a quarter of a century ago many millions of dollars have been paid in dividends by silver, nickle and gold mines, while other metals are now being produced on a large scale. It is interesting to note that in all probability petroleum will be added to the list, judging from the surface indications along the Moose River, which empties into James Bay. Ontario, of course, has for half a century been a large producer of petroleum in its southern extremity between Lakes Huron and Erie and that field is no doubt a continuation of the Ohio fields. With important discoveries in the James Bay district, however, many hundreds of miles north, it may prove to be the case that within a comparatively short time important discoveries may be made in the country lying between those two widely separated points and the province as a whole become one of the great oil producing sections of the world.

Petroleum has been known to exist in the James Bay Basin for nearly thirty years, oil indications having been noted by W. Tees Curran, an eminent geologist whose valuable work in the advancement of scientific knowledge, especially as regards the development of the natural resources of Canada, has won for him many high honors, particularly a fellowship in the world-famous Royal Geographical Society, of London, England. Mr. Curran has done much exploring in the James Bay Basin and in practical consideration of his services to the province the Ontario government ten years ago tendered him a grant direct from the Crown covering the Grey Goose Islands in the Moose River. This property is therefore owned outright and not held under lease so that royalties or other fees do not have to be paid by the owner. The Ontario government has closed this district to further exploitation for the time being in order that active development work on the Grey Goose Group may test out the petroleum-producing possibilities of the district. Mr. Curran has conveyed his exclusive rights in this group to the James Bay Basin Oil Company, Limited, which was organized by prominent business men for the purpose of developing these holdings. Drilling will be commenced immediately, probably by the time this article is in print, and results are being awaited with much interest by the petroleum industry and the investing public because of the national importance of the undertaking.

The James Bay Basin Oil Company, Limited, was incorporated under Dominion laws in July last with an authorized capitalization of 1,-000,000 shares of no par value.

Its management is strong and conservative, the officers being W. Tees Curran, F.R.G.S., President; Marcus Auerbach, Vice-President; Roy Anderson, Secretary, and R. Cecil Daly, Treasurer, while the directorate is composed of the foregoing, Nathan Fraid and R. D. Clark.

"Chauve Souris" at His Majesty's

Morris Gest will bring Balieff's "Chauve Souris," the unique and colorful international revue, to His Majesty's Theatre on October 7 in an entirely new programme.

Once again the bland Nakita Balieff, rotund and cherubic, will introduce his artists with customary drollery, cracking ingenuous jokes in his sly patois. And, the delightful emigres from Russia will be seen in an entirely new programme. Muscovite in its origin and naivete, and splashing with colors and animated movement. Once again the curtain will fall and rise upon music and episodes both sad and gay, revealing performers who seem to have slipped from a Volga show-boat, so unsophisticated are they.

Balieff was discovered by Morris Gest, America's master showman, in Paris in 1921. His gay revue caught the eyes of the indomitable producer who brought him to America after six months of negotiation. That Broadway was startled by the beauty and joyous charm of Balieff's performance is now a matter of theatrical history.

The production this year will as always be a display of contemporary Russian art. It will as always be directed and "mis-described" by Balieff, the super-comedian who has assembled it. It will, however, present all entirely new numbers, full of vigorous dancing, music and light-hearted fun, enacted against helter-skelter backgrounds of minarets, towers and steeples, in costumes that are riotously imaginative.

Balieff's "Chauve Souris" is alone of its kind. The company comes directly from Paris, and the numbers will be sung in French, Russian and English.

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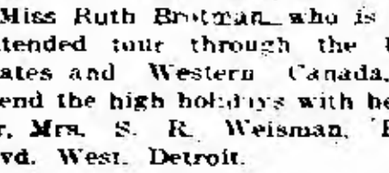
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MONTREAL SOCIAL

Mr. and Mrs. M. I. Yanofsky and baby, Stuart Avenue, accompanied by Mr. and Mrs. P. Yanofsky, came home from a visit to Albany, N. Y., and New York.

M. A. Schwartz and Max L. Schwartz, Jeanne Mance Street, have returned from a trip to New York.

Mr. and Mrs. M. Shapiro, and daughter Helen, of South Bend, Indiana, who attended the Shapiro-Mendelsson wedding September 26, were guests of Mr. and Mrs. I. Shapiro, Park Avenue.

Miss Lee Golden, of Winnipeg, has arrived to spend the Autumn with her brother, Harvey Golden, executive director of the Y.M.H.A., at his Van Horne Avenue apartment.

Miss Ruth Brotman, who is on an extended tour through the United States and Western Canada, will spend the high holidays with her sister, Mrs. S. R. Weisman, Boston Blvd. West, Detroit.

Mrs. Saul Dobrofsky and baby, of Montreal, are visiting her parents, Mr. and Mrs. F. S. Hutner, Brunswick Avenue, Toronto.

Miss Florence Denenberg, Hutchison Street, spent last week-end in Sherbrooke.

Dr. Benjamin Levine, 4671 St. Urbain Street, has returned from New York, to remain here.

Mr. and Mrs. Alex Greenberg came home from a trip to Miami, Fla., Washington, D.C., and New York and will live on Park Avenue.

Misses Rose and Rose Perel gave a bridge in honour of their cousin, Miss Francis Natureman, St. Urbain St., Tuesday, September 24. Present were Misses Annie Lefstien, Edith Shapiro, Ada Lacken, Esther Hendleman, Jean Seiler, Shirley Lacken, Francis Natureman, Rose Perel, Rose Perel and Jean Perel. Prizes were won by Misses Annie Lefstein, Shirley Lacken and Jean Perel. The guest of honour received gifts.

Mrs. H. Shapiro, Esplanade Ave., was hostess at a crystal shower and bridge in compliment to Miss Frances Nissenberg, a bride-elect of November 16, welcoming Mesdames L. Lastgarten, S. Cohen, J. Singer, L. Guttman, Z. Miller, E. Grossman, J. Hymovitch, H. Mendelsohn, L. Sommer, S. Finkelberg, P. Grossman, N. Grossman, M. Shapiro, R. Felstein, M. Schreiber, S. Freed and Misses Anne Ditcovitch, Mildred Simons, Nell Solomon, Ida Borda, Rae Mednick, Mildred Trachtenberg, Ethel Levey, Rose Waxman, Min Zarekin, Peggy Munro, Pauline Trachentenberg, Bessie Miller, Florence Spinner, Sema Pervin, Sybil Rashback, Esther Miller, Jennie Seltzer, Gertrude Sambad, Lily Conn, Yetta Browns, Daphne Bick, Molly Sommer, Annie Guttman, Flossie Grossman, and Annie Spector. Prizes were won by Mesdames J. Hymovitch S. Finkelberg and Misses Anne Ditcovitch, Nell Solomon, Annie Spector, Mildred Trachtenberg, Annie Guttman, Daphne Bick and Pauline Trachtenberg. Mesdames H. Shapiro, N. Grossman and M. Schreiber assisted in serving.

Miss Soryl Finklestein, who has been visiting in Chicago, and Los Angeles, Cal., returned home via San Francisco, Seattle, Washington, and the Canadian Rockies. While in Los Angeles, she was the guest of Miss Helen Geffman, formerly of Montreal.

Mrs. H. Sheps of Havana, Cuba, and niece, Miss Charlotte Broads of Brooklyn, N. Y., are at the Mount Royal Hotel.

Sol Vineberg spent a few days in Sherbrooke, Que., en route to the Coast.

Hugh Michelin was a guest at the Lieff-Lazarovitz wedding in Quebec, Sunday afternoon, September 22.

Louis H. Bernstein, of Sherbrooke, Que., spent a few days here.

Mr. and Mrs. W. Blackman, of Philadelphia, who were visiting Mr. and Mrs. S. Josephson and Mrs. L. Pearlman, have left for Toronto, Niagara Falls and Pittsburg.

Mesdames S. P. Smith, and Saul Niloff, of Sherbrooke, Que., motored to town for a few days.

Miss Feodora Lazarovitz was a guests at the Lieff-Lazarovitz wedding in Quebec Sunday afternoon, September 22.

Abraham D. and Samuel W. Smith, of Sherbrooke, motored here for a few days.

Mr. and Mrs. H. W. Serchuk were guests at the Lieff-Lazarovitz, wedding in Quebec Sunday afternoon, September 22.

Jack Franklin spent a week in Sherbrooke.

Misses Ada and Fay Pearlman, who stopped at the Chateau Frontenac, Quebec, have returned.

Miss Dorothy Rosenbloom, of Sherbrooke, was visiting here.

Lawrence Baxt of Ottawa, is in town to study at McGill University.

Mr. and Mrs. Morris Robinson, Decarie Blvd., were in Detroit, for the bar-mitzvah of Martin Budnitzky and will remain there for the New Year holidays, with Mr. and Mrs. Joseph Budnitzky, 3030 Webb Avenue. They will return to town the end of October.

Dr. Maxwell H. Toker, Sherbrooke Street West, is spending a week in New York and Philadelphia and will return after the holidays.

M. Smith, of Sherbrooke, Que., spent a few days in town on business.

Mrs. J. Lewinson, Sherbrooke Street West, is spending a few weeks in New York.

Mrs. David Echenberg, of Sherbrooke, Que., was visiting Dr. and Mrs. Saul Usher.

David Kirsh and Marcus Sperber were in Sherbrooke, Que., last week.

Mr. and Mrs. Frank Bramson, Sherbrooke Street West, are spending the holidays at Saratoga Springs.

Mrs. J. Keller entertained at a theatre party and tea at Morgan's Grill, Thursday, September 26, for Miss Tillie Newman, whose marriage to Al (Eckie) Miller took place Sunday, September 29. Other guests were Mesdames E. Littner and M. Newman.

Misses Tessie Pearson and Rita Pearson spent last week-end at Sherbrooke.

Mr. and Mrs. L. Richstone spent last week-end in Sherbrooke.

Mrs. S. Mo antz, of Long Island, New York, is visiting her son and daughter-in-law and children, Mr. and Mrs. M. Morantz, 4607 Henri Julien Avenue.

Hostesses complimenting Miss Fay Wasserman whose marriage to I. Schneiderman took place Sunday, September 22, were: Miss Betty Wasserman, stocking shower and bridge; Mesdames Charles Merovitz and Sam Goldberg, bridge and personal shower; and Mesdames A. M. Wasserman and M. Feldman, linen shower.

The semi-annual party of the Dalse Boys Club was celebrated at the home of Moe Steinberg, 318 Elm Avenue. Attending were Misses Doris Herzog, Yetta Lifshitz, F. Goldberg, Celia Leitman, Evelyn Rudner, Molly Hymovitch, Ruth Schar., Ida Nissenberg, Ida Shute, Eva Crystol, Sadie Aikman; and Moe Steinberg, Ben Moscovitch, Leonard Beinhaker, Ber-

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nard Englestein, Louis I. Pinsky, Samuel L. Levine, Mack Livshits, Sam Bellin, Abe Green, Harry Morrison, and Bernard Krithoff. Louis I. Pinsky and Bernard Krithoff mang. Louis I. Pinsky, Miss Yetta Lifshitz, Harry Morrison and Miss Eva Crystol gave exhibition dances. Election results: Moe Steinberg re-elected president; Ben Moscovitch, re-elected vice-president; L. Beinhaker, treasurer; L. Goldstein, secretary; B. Englestein, sporting manager; and Sam Belkin, captain of the basketball team. Next meeting at Montreal Young Judaea, 318 Sherbrooke Street West.

Mrs. H. Plotnick entertained at her home and was hostess to three tables of bridge Wednesday evening, September 25th, in honour of her guest, Joe Kooper, of New York. Present were Misses Betty Plotnick, Sally Levine, Irving Gewertz, Ben Silverman, Mr. and Mrs. N. Cohen, Mr. and Mrs. A. Bulkes, Mrs. Balzimer, and Mr. and Mrs. H. Plotnick. Entertainment by Mr. Kooper, Ben Silverman, Mrs. Balzimer and Mrs. H. Plotnick. Dancing.

Miss Ethel Rose Seigler, of Toronto, is visiting her aunt, Mrs. Ben Grinstein, Van Horne Avenue.

Miss Jennie Bernstein spent last week-end in Sherbrooke the guest of Rev. and Mrs. M. Mittleman.

ASTORIA DANCE—SPORT CLUB

Astoria Dance-Sport Club met at the home of Max Pearson, 1447 Atwater Avenue, Tuesday, September 24. Harold Singer, president, opened the meeting. Moe Shapiro, secretary, read the minutes. Jack Mindlin, social manager, reported that plans were nearly complete for the club dance. Max Pearson, sport manager, gave each member a club sweater with the club colors of maroon and powder blue and also reported that a gymnasium will be procured by next meeting. The Booster is Raymond Verner. Mel Sacks, treasurer, collected dues for the hospital campaign.

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The upholstered furniture are covered in hand-made Needle-Point, Petit-Point, or Aubusson. By the way, we also have several very beautiful Tapestry Panels make in Needle-Point or Aubusson. The workmanship in these are so fine, and the blending of colours so perfect that they look like paintings.

Mrs. I. A. Kaufman extends to you a personal invitation to visit our Galleries, and will be very pleased to show you our fine collection of "meubles d'art."

I. O. F. DANCE

The first social and dance held by Sir Mortimer Davis Court, No. 64, this season took place Thursday, September 26th., at Rialto Hall, 5711 Park Ave. Mrs. F. Katz donated a cake which was auctioned and brought $9.55. This amount went to the Relief Fund of the Court. Among those present were: Mr. and Mrs. I. Alpern, Mr. and Mrs. P. Fainlight—Mr. and Mrs. E. Danish, Mr. and Mrs. S. Rosen, Mr. and Mrs. S. Schwartz, Mrs. F. Katz and daughters; the Covet family, Miss A. Getzov, Miss E. Heymans, Miss F. Zelicovitch, Mrs. Berger, Mrs. Jackson, M. Gottlieb, A. Gordon, H. Dorfman, I. Malleck, M. Mendelsohn, A. Kofsky, H. Flamenbaum, H. Kishner, M. Applebaum, S. Closner, J. Closner, L. Lupin, S. W. Bray; the Misses Luck, Miss Bray, Misses Applebaum, Misses Flamanbaum, the Misses Segal and Miss T. Ringler, of New Brunswick, and Miss E. Straker after returning from a European trip, and Miss Evelyn Cohen. The special executive meeting held at 4257 St. Lawrence Blvd., Monday evening, unanimously thanked P. Fainlight and E. Danish, for their work in the Jewish Hospital Campaign. The captains thanked I. Alpern, J. Bogante, H. Covet, H. Gilman, L. Lupin, H. B. Tanner and Misses E. Heymans, A. Getzov, for their co-operation.

CLUB INSTALLATION

The Quin Decimi Boys' Social Club met Sunday, September 15, at their headquarters in Baron de Hirsh Hall. J. Nelson, master of ceremonies, installed as president, B. Vineberg; vice-president, L. Gustin; treasurer, I. Stallman; secretary, P. Segal. M. Saltzman and S. Shaffer, campaign managers, spoke of enlargin gthe club. A four-piece orchestra provided music for dancing. L. Gustin and Miss S. Malcoff won the dancing contest and were presented with vanity and cigarette cases by the club. The following entertained: J. Nelson, L. Pinsky, S. Shaffer, L. Gustin, and A. Oldman, refreshments.

JUST-A-CLUB

Just-A-Club met September 11th, at the home of Miss Bee Schrier and decided to donate $50 to the Jewish Hospital Campaign. The hostess served refreshments, assisted by Miss Mary Levine.

PEOPLE'S FORUM PROGRAM

George Young, British diplomatist will speak on "Naval Disarmament and Freedom of the Seas" at the People's Forum, Church of the Messiah, Sherbrooke and Simpson Streets, Sunday, October 6 at 7.30. George Young is an historian and author, speaking many languages. He belongs to a family active and prominent in public service since early in the eighteenth century. His family estate has recently been converted into a country club for London workers. Other lectures include:—Sunday evening, October 13th, speaking on: Mme. Sayna Gazzouri, of Egypt, "The New Woman of the Old East"; C. F. Andrews, of India: Sunday evening, October 20th, Percy Ellwood Corbett, "Canadian-American Relations"; Sunday evening, October 27th, James Waterman Wise, "Race and Religious Conflicts: Are They Inevitable?"

ROVERETTES PARTY

The Roverettes Athletic and Social Club gave a party at the home of Miss E. Murder, Esplanade Avenue, attended by Misses Rhea Davies, Jennie Fox, Lily Bromberg, Molly Rothberg, Mary Solomon, Minnie Shulman, Jean Friedlansky, Miriam Levine, Fannie Nemiroff, Rose Elkin, Helen Goldberg, Ethel Marder, Ann Sheiner; and Lou Gertsman, Julius Bourne, Irving Anchel, Nat Puritz, Morris Applebaum, Bill Burke, Bernard Lefkowitz, Bill Cooperberg, Aaron Goldner, Abe Fox, Abe Roseman, Sam Segal, Al Horowitz, Ritchie Goldner, Morris Labelle. Miss Minnie Shulman sang, Bill Burke sang and Miss Rhea Davis and Abe Fox gave an exhibition dance.

MEETING MONDAY

Hebrew Ladies' Relief Society meets Monday, October 7th, at 8 p.m., at the Montefiore Hebrew Orphan's Home, 4650 Jeanne Mance St. Rabbi S. Hershorn will speak.

WINS RAFFLE

The Y. R. U. Club raffled a $5 gold piece in aid of the Jewish Hospital Campaign, September 30 at the Star office. Miss Agnes Ward was the winner holding number 233. Proceeds amounted to $70.

AWARDED SCHOLARSHIP

Joseph Dainow, who has been awarded a Quebec Government travelling scholarship, sailed September 27 on the "Duchess of York" to continue his studies in France. Mr. Dainow graduated from McGill University with distinction in Arts, 1925, and this year in law when he was awarded the Adolphe Malthot memorial prize, and the Elizabeth Torrance gold medal for highest standing in the examinations.

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SLOW CLUB

The Slow Club entertained at five tables of bridge, Wednesday, September 25, at the home of Miss Yetta Weiner, as a courtesy to Mrs. Irving Marks (née Kate Leeker) and Miss Rose Yudin, a bride-elect of November. The club presented them each with a silver cake dish. Prizes went to Misses Belle Pomerance, Betty Berlin, Rose Sozansky, Jennie Lecker and Minnie Yudin. Guests were Misses Irene Uditsky, Hattie Cohen, Bea Bishinsky, Charna Addis, Mildred Boretsky, Freda Pomerance, Belle Pomerance, Gert Friedland, Sylvia Lecker, Rose Ashmill, Ethel Schacher, Yetta Weiner, Ida Segal, Rose Yudin, and Mesdames I. Marks, Yudin and Weiner.

HADASSAH

Shaar Hashomayim Chapter of Hadassah opening luncheon and toy shower for the bazaar, Tuesday, October 8, at the Mount Royal Hotel, at 1 p.m. Speaker Harvey Gulden. Reservations with Miss Reba Sloyes, Walnut 5473.

Young Ladies Zionist Chapter met September 30th, at the home of Mrs. J. Franklin, 756a Bloomfield Ave., and Mrs. E. Genser requested Mrs. R. I. Fainer to preside. Chapter collected $300 in cash and $150 in pledges, approximately, towards the hospital campaign. Mrs. J. B. Becker read a letter from Mrs. Perlmutter, about National Fund. October will be reserved for collection of registration of members. $60 is to be forwarded to headquarters towards the annual budget. Suggestions pro and con from Mesdames H. B. Miller, H. Singer, Chas. Rosenthal and Wm. Rivenovich, were made regarding budgetting the Chapter for raising funds; and it was decided to interview the members individually during October and November. Mrs. J. B. Becker moved a vote of thanks to the hostess. Tea money, $2.

Miriam Brainin Ortenberg Chapter met at the home of Mrs. H. L. Sourkes, 251 De l'Epee Avenue, Monday afternoon, September 30, with Mrs. M. B. Goldstein in the chair. Mrs. A. Sourkes has been appointed convenor of the program for the Palestinian Fair for this chapter. Mrs. A. Leon, guest, spoke on this program. It was moved by Mrs. F. Harris and unanimously passed that $100 be voted for the Agricultural School. One dunam of land was voted in honor of Mr. and Mrs. Norman Edelberg on the occasion of their recent marriage. Miss Celia Rabin and Mrs. A. Seigler were honored with six trees each for work done during the year. Next meeting at the home of Mrs. A. Sourkes, 5370 Park Avenue, Monday, October 7, at 3.30 p.m.

Queen Esther Chapter met at Zionist Headquarters, Monday, September 29. Mrs. M. Garfinkle was appointed convenor of the program committee for the bazaar. A miscellaneous shower for the Radio Game Booth takes place Monday, October 7, at Zionist Headquarters, 384 Sherbrooke Street West, at 8 p.m. Bridge and mah jongg, no extra charge. Members bring friends.

Central Chapter met at Zionist Headquarters. One meeting each month will be held in the evening and the first one will be at the home of Mrs. H. M. Levinoff, 623 Bloomfield Avenue. Mesdames A. Gordon and A. Zussman will be convenors for the linen booth at the bazaar in November, and Miss Bernice Boyaner, convenor for the tickets.

North End Chapter met at the home of Mrs. L. Matthews, at which $4 was collected for tea. A meeting was held at the home of Mrs. W. Margolin. Mrs. L. Matthews presided in the absence of the president, Mrs. N. Auerbach. Mrs. Matthews spoke on the Palestine Fund. Mrs. M. Machlovitch was appointed convenor of tickets for the bazaar to be held November 26-27 at the Windsor Hotel. National Fund collections were, from Mrs. A. Poyaner, $18; Mrs. H. Cohen, $7; Mrs. Oliver, $2.75. Mrs. S. Schwartz donated $5 in honor of her son's bar-mitzvah and Mrs. Bierbrier $5. September 23, North End Chapter met at the home of Mrs. A. Eglin. Mrs. L. Matthews reported $123 collected for the Palestine Fund. A money shower will be held Chalomoid Succoth for the chapter's booth at the Palestine Fair.

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Engagements

Mr. and Mrs. Thomas Vineberg, Prud'homme Avenue, announce the engagement of their daughter, Elca, to Dr. Samuel J. Schacter, son of M. H. Schacter and the late Mrs. Schacter.

The engagement is announced of Rae, daughter of Mrs. J. Mednick, Villeneuve Street West, and the late Joseph Mednick, to William, son of Mr. and Mrs. L. Rubman, St. Joseph Blvd. West.

Mr. and Mrs. A. Berk announce the engagement of their youngest daughter, Lily, to Joe Goldberg, son of Mrs. S. Goldberg and the late Mr. Goldberg.

Mr. and Mrs. B. Salzman announce the engagement of their daughter, Bertha, to Isidore Reinharz, son of M. Reinharz and the late Mrs. Reinharz.

Temple Emanu-El
4128 Sherbrooke Street West
Rabbi Harry J. Stern

Rosh Hashonah services Friday, October 4th, at 8 p.m., Sermon, "Inwardness or Spirit Bound." Rosh Hashonah, Saturday, October 5th, at 10:30 a.m., sermon, "Judaism as a World Religion." Rosh Hashonah children's services in the Lecture Hall of the Temple, Saturday, at 3 p.m. under the leadership of Dr. Lyon Bercovitch, Arthur Jacobs and Jack Wasserman. Memorial services at Temple Emanu-El Division of Mount Royal Cemetery, Sunday, October 6th, at 3 p.m. Monuments in memory of the late Jacob Goldstein and Samuel Medine will be unveiled. Holiday music will be chanted by the following members of the choir: Mme. Alphonse Thibodeau, soprano; Mrs. Lewis, contralto; Arch Taylor, tenor; Harold G. Hodgson, bass. Organist, Geo. Brewer.

Ushers for the high holy-days under the chairmanship of Arthur S. Jacobs are: Stanley Davis, Joe Horwitz; John Isseman, L. B. Lazarus, Bernard Kruger, Jason Neumann, Joe Frankel. Services last Friday evening were in charge of Dr. Lyon Bercovitch and Maxwell Goldstein, K. C. Rabbi Stern was absent from the city participating in the installation of his cousin, Rabbi Joseph Freedman, who has become assistant rabbi to Dr. Solomon Foster, of Temple Bnai Jeshurun, Newark, N. J. Rabbi Stern delivered the installation address, "Judaism on the Battlefields of Ideals."

There will be no sessions in Religious School, Sunday, October 6th. Sessions will be resumed on the 13th.

After the high holy-days extra sessions in Hebrew will be held in Temple House at 10 a.m. every Sabbath morning before the regular Sabbath services. Sabbath morning story hour under the leadership of Mrs. Leo Neumann commences after the holidays.

Sisterhood every Tuesday at 10 a.m. sewing in the lecture Hall of the Temple in preparation for food sale November 19th.

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Shaare Z i o n Congregation, Claremont Avenue, below Sherbrooke Street. Rabbi Julius Berger.

Services Rosh Hashonah eve, Friday, October 4, at 6:30. The second evening at the same time. Saturday and Sunday, October 5 and 6, respectively, at 8 a. m. Reading of the Law at 10. Mincha at 5.30. Saturday, October 12, at 5.

Yom Kippur Eve, Sunday, October 13. Kol Nidre at 5:30. Yom Kippur, Monday, October 14, at 8 a. m. Reading of the Law at 10:30. Memorial Service at 11; sermon at 11:40. Topics: Rosh Hashonah: "The New Year and Old Truths;" Rosh Hashonah: "The Glory of our Life"; Shabbos Shuba: "Steps Leading to Atonement"; Yom Kippur Eve: "The Flame of the Undying Fire"; Yom Kippur morning: "Man's Tombstones." Religious School Teachers' Meeting Tuesday, September 24, was attended by Misses Sylvia Leibovitz, Leah Israel, Ethel Livinson, Estelle Livinson, Michael Berger, and

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Ira Radovsky. Miss Marion Cohen was added to the teaching staff. A Simchas Torah "Get-Together" of all pupils of the school is being arranged with Miss Livinson in charge.

Shaar Hashomayim, Rabbi Herman Abrampwitz, Coté St. Antoine Road, Corner Kensington.

The teaching staff of the Hebrew School is being enlarged. The Hebrew Primary class for children six years of age, a new undertaking last year, has been re organized this year. Program includes the elementary study of Hebrew through games, songs, and hand-work. A playground adjacent to the Synagogue will be opened for the use of the pupils on week-day afternoons, and will be supervised by an experienced playground instructor. Two indoor game rooms are being arranged for the use of the children.

An experienced dramatic director will be appointed to conduct junior and senior dramatic groups, whose main purpose will be the production of festival programs, and plays of Jewish interest.

After the close of the current holiday season the Junior Congregation will resume its weekly Sabbath morning services conducted by the children for the most part. They elect their own officers. Services from 10 to 11 a.m., after which the children join their elders in the synagogue for the sermon and the Musaf service. Services this year, will be held Saturday, November 2nd, at 8 a.m.

Enrollment in the courses and study circles for adults, begin Monday, October 21st. Opening of courses Wednesday evening, October 30th. A number of new courses and study circles have been added this year, and the staff increased. Information later in the Review.

The Institute of Jewish Studies now entering the third year of its existence, re-opens after the holidays. Courses in Hebrew, Jewish history, the Bible, Jewish communal life, methods of teaching in the Jewish Religious School, will be open to graduates of the Religious School, and others having a Jewish education equivalent to that given in the school. Students completing the three-year course will be awarded a diploma, qualifying the bearer to teach in a Jewish Religious School. Students who wish to attend partial courses may be enrolled with the approval of the educational director, but will not be eligible for the diploma.

Solomon Levinson gave an ornamental lamp which has just been installed above the ark. Other fixtures to be installed are from the Rosenthal family, in memory of their father, the late Judah Rosenthal; and from Irwin and Sigmund Rubinovich, in memory of their parents, Mr. and Mrs. J. B. Rubinovich. Henry Blumenthal presented to the congregation an antique desk cover and a mantel for the Scroll of the Law.

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To Mr. and Mrs. M. Gitnick, at the Royal Victoria Maternity Hospital, September 30, a daughter.

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Booth Bros.

Booth Bros., established in Notre Dame de Grace for 18 years, have recently redecorated their store at Sherbrooke near Melrose, increasing their floor space by about one third. A feature of the window display space is a very beautiful carved back effect of light walnut which was brought from Valleyfield. It is elaborately carved with heavy columns and arched ceiling panels. The staff of the organization has been increased so that Booth Bros. can serve their Jewish clientele exceedingly well. A motor man has been added to the staff, who can efficiently repair all motors, for sweepers furnaces, washers, etc., etc. The Eveready Radio is now being shown by Booth Bros. who recommend it most highly.

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Rosh Hashonah Greetings

From the Minister of the Interior of Canada

On the return of the Jewish New Year allow me to convey to you and to your readers my good wishes for prosperity and happiness. That the Jewish race has throughout recorded time produced leaders in all walks of life is too well known to require mention, but the striking development of this leadership in recent years has been the way in which the Jewish members of the business community, especially in countries enjoying institutions based on British principles, have reached out beyond their own concerns to help forward movements for the betterment of the world generally.

This development foreshadows a widened horizon, and on the occasion of this festival the Jewish people can look with pride upon the achievements of the past and their contribution to present-day civilization.

CHAS STEWART.

From the Minister of Labour

On the occasion of the Jewish High Holidays, in celebration of the New Year and the Day of Atonement, it is a pleasure to me to be able to extend to the Jewish Citizens of Canada my most sincere wishes for their happiness and good fortune. The welfare of mankind in some of its manifestations is a matter that does not recognize the lines of race or creed, but pervades the hearts and the minds of adherents of all faiths. Yet religion and human welfare are inseparable. The oft-repeated maxim to be followed to produce happiness is "a healthy mind in a healthy body." If the sphere of religion is to produce the healthy mind, it is the part of those connected with such an institution as the Department of Labour to bend their endeavours in the direction of producing healthy bodies, by assisting in raising the living standards of the mass of the people to a point where the dread effects of poverty and its concomitant evil influences may be banished from our midst as nearly as maybe. This enterprise is laudable, and links the material to the spiritual. In this work we must all be Canadians, regardless of the race to which we owe our origin, and each must work for the betterment of all. At this season, at the time when those of the Jewish faith view with hope the dawn of a New Year, when new resolves are made, may I appeal to them to lend their assistance wherever possible to better the living conditions of the less fortunate ones in our midst, to increase happy industrial relations, and to other like forward movements, to the end that a united public opinion may fashion in Canada a model for other nations in the matter of relations between employer and employed. In this way, and in this way only, can we obviate the necessity of learning through costly experience that the good of each depends upon the welfare of all, even the least among us.

PETER HEENAN.

Marriages

Shapiro-Mendelson

The marriage of Esther, daughter of Mr. and Mrs. M. Mendelson, to Mack Shapiro, son of Mr. and Mrs. R. Shapiro, was solemnized Thursday, September 26, at Kupchik's Restaurant. Rabbi Levinsky officiated. The bride, who was given in marriage by her father, wore an ivory panne velvet gown with very long, tight-fitting bodice and full skirt of velvet and net. Her veil of net and lace was arranged with a cap and she carried a bouquet of calla lilies. Miss Yetta Spier, the maid of honor, wore a white lace gown with long, tight-fitting bodice and full skirt trimmed with tulle. A large blue velvet bow was at the back, her shoes and hat matched, and she carried a bouquet of American Beauties. Charles Ross was best man. The bridesmaids were Misses Annie Mendelson, sister of the bride, wearing green taffeta and georgette made with a long, tight-fitting bodice and full skirt; Beatrice Gerson, red satin with very long tight bodice and full skirt of tulle; Annie Bercuson, white moiré; Gertrude Gold, orchid taffeta; Lillian Clark, hand-painted blue georgette gown; and Alice Pickard, maize colored moiré. They all carried bouquets of yellow roses. Helen Shapiro, niece of the groom, was flower girl, wearing a pastel-shaded tulle frock. Mrs. Mendelson, mother of the bride, wore a black panne velvet gown and corsage of red roses. Mrs. Shapiro, mother of the groom, wore black taffeta and corsage of roses. A reception was held for 275 guests among them Mr. and Mrs. M. Shapiro and daughter Helen, of South Bend, Indiana; and Mr. and Mrs. Horowitz, of Franklin Centre, Que.; Mr. and Mrs. Shapiro took the boat trip to Quebec for their honeymoon. Going away the bride wore a blue canton crepe dress trimmed with velvet, a fawn coat trimmed with fox, and blue shoes and bag.

Raff-Schwartz

The marriage of Sylvia, eldest daughter of Mr. and Mrs. M. Schwartz, of Outremont, to Dr. Moe J. Raff, eldest son of Mr. and Mrs. M. Raff, Crescent Street, took place Thursday, September 26th, at half past five o'clock at Shaar Hashomayim Synagogue. Rabbi Herman Abramowitz officiating. Palms, ferns, and baskets of chrysanthemums were used to decorate the synagogue with chrysanthemums and oak leaves marking off the guest pews. Buddy Payne played at the organ. The bride, who was given away by her father, wore a gown of eggshell panne satin molded on princess lines with long, tight-fitting sleeves. Her veil of net was arranged in cap effect and caught at one side with orange blossoms and she carried an arm bouquet of lilies of the valley and adiantum fern. The bride was attended by her sister, Miss Rebecca Schwartz, as maid of honour, wearing capucine moire made on princess lines with a deep hem of rust net. Hat and shoes matched and she carried a bouquet of Pernet roses. Misses Ann Shapiro, Esther Solomon, of Quebec; and Anne Rabinovitch were bridesmaids dressed alike in chartreuse moiré gowns made on princess lines with hats to match and moiré shoes to match the bows of contrasting colors on the gowns. They carried bouquets of Talisman roses. Dr. Dave Raff was best man and Ben Teplitz, of New York; Abe Schwartz, brother of the bride; and Jack Freedman were groomsmen. Mrs. Schwartz, mother of the bride, wore a gown of dahlia lace with black hat and shoes and carried an arm bouquet of red roses. Mrs. Raff, mother of the groom, was gowned in black panne velvet with black felt hat and satin shoes and carried a bouquet of red roses. The reception was held in the Assembly Hall of the synagogue. Dr. and Mrs. Raff left for New York en route to Bermuda, the bride travelling in a brown roshanara crepe dress with felt hat to match, fawn coat of camel's hair with beaver collar and brown suede hat and shoes.

Miller-Newman

The marriage of Tillie, daughter of Mr. and Mrs. A. Newman, to Al (Eckie) Miller, son of Mr. and Mrs. S. Miller, was solemnized Sunday, September 29, at the Queen's Hotel, Rabbi Abramowitz officiating. The bride, who was given in marriage by her father, wore an ivory satin gown fashioned with a very long, tight-fitting bodice and full skirt of satin with underskirt of lace. Her veil of net was fastened with a cap of lace, and clusters of orange blossoms, and she carried lilies and lilies-of-the-valley in a shower. Miss Sayra Groos, as maid of honor, wore pale green chiffon with long, tight-fitting bodice and full skirt in handkerchief effect touching her slipper heels, and shorter in the front. She carried Columbia roses. Sidney Newman, brother of the bride, was best man. Mrs. Newman the bride's mother, was gowned in black chiffon, and Mrs. Miller, the groom's mother, in black lace. Their corsages were of American Beauties. A dinner of 100 covers was served. Out-of-town guests were Mr. and Mrs. M. L. Miller, of Sherbrooke; Ruth Wolfe, of Brooklyn; Mr. and Mrs. H. Stillman, J. Coopersmith, and J. Sher, of Passaic, N. J., and I. Taylor and J. Taylor, of Boston. Mr. and Mrs. Al (Eckie) Miller left on a motor trip to New York. Going away the bride wore a tweed suit, with hat, shoes and bag to match.

Schneiderman-Wasserman

The marriage of Fay, daughter of Mr. and Mrs. Charles Wasserman, to Isidore Schneiderman was solemnized Sunday, September 22, at Bnai Jacob Synagogue. Rabbi Katzman officiated. The bride was given away by her father over her gown of white ivory satin with uneven hemline and bodice of Chantilly lace. Her veil of net fell from a cap trimmed with orange blossoms and she carried a sheaf of Ophelia roses and lilies-of-the-valley. The maid of honor, Miss Betty Wasserman, sister of the bride, was gowned in pale pink georgette and tulle with orchid trimming and orchid colored hat and slippers. She carried a sheaf of American Beauty roses. Sam Schneiderman, brother of the groom, was best man. The bridesmaids were: Misses Edythe Wasserman, wearing pale orchid; Celia Bovitch, dark rose; Yetta Weiner, pale rose; and Milly Wasserman, pale pink. Their shoes matched their gowns and they carried bouquets of tea roses. The ushers were Joseph Feller, Isidore Wasserman, Samuel Farbstein and Julius Segal. Edith Schneiderman and Lily Morgyne were flower girls. Mrs. Wasserman, mother of the bride, wore a gown of black georgette and gold beads with corsage of American Beauty roses. A reception was held for 100 guests. Out-of-town guests were Mr. and Mrs. H. Solomon, and Joseph Feller, of Brockville, Ont., Mr. and Mrs. Jack Feller, of Ottawa, and Sam Schneiderman, of Quebec. Mr. and Mrs. I. Schneiderman have left for a short trip to Toronto, Buffalo and Niagara Falls. Going away the bride wore a brown transparent velvet dress, shoes and hat to match and a brown coat trimmed with beaver. They will live in Montreal.

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Dominion Textile Co. Limited

Notice of Dividend

A DIVIDEND of One and Three Quarter per cent (1¾%) on the Preferred Stock of DOMINION TEXTILE COMPANY, Limited, has been declared for the quarter ending September 30th, 1929, payable October ... to shareholders of record September 30th.

By order of the Board,
IAS. H. WEBB,
Secretary-Treasurer.
Montreal, September 4th, 1929.

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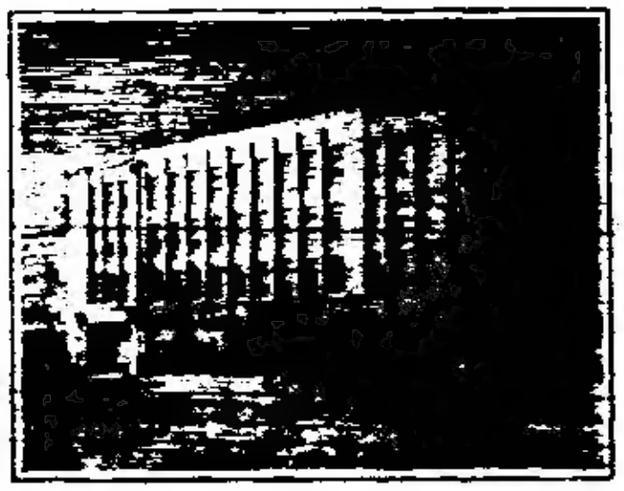

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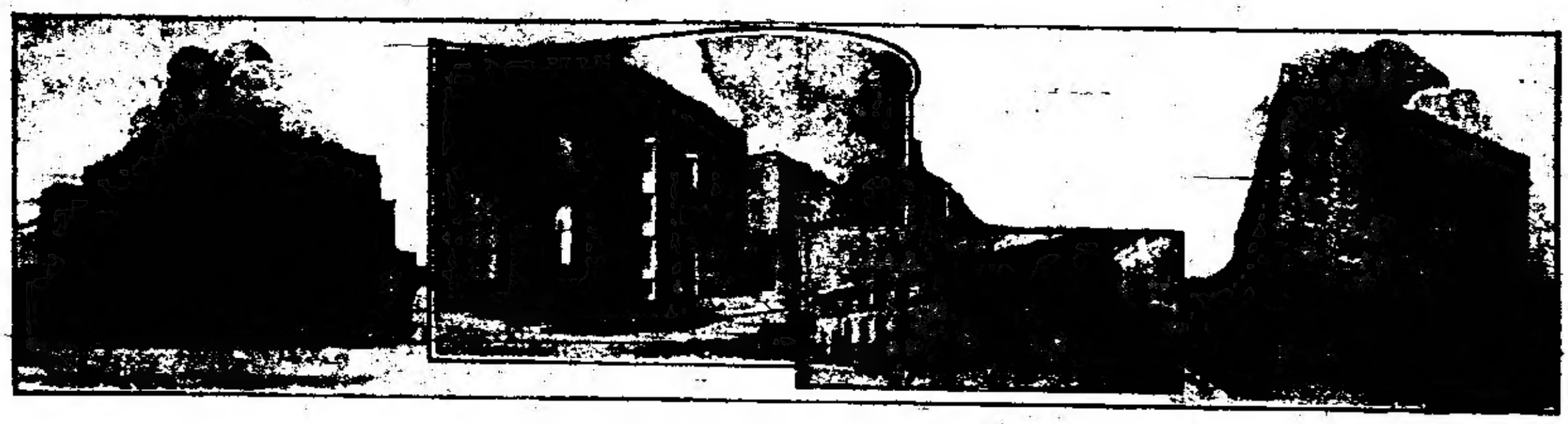

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REALTY NEWS.

Of the real estate transfers recorded in the city and suburban municipalities recently, were: L. J. Beaudoin Limitee sold to J. Goldenberg lots Nos. 184-399, 400 Notre Dame de Grace ward, measuring 120 x 86 to 120 feet, with buildings (apartments) bearing the civic No. 4, fronting on Marlowe avenue, for $65,400.

B. Levine sold to Mrs. M. Glanzer et al, southeast part of lot No. 12-14-6 St. Michael ward, measuring 25 x 110 feet, with buildings bearing the civic Nos. 5650, 5652, fronting on Park avenue, for $18,000.

S. Gilman sold to E. Major, lots Nos. 6-55 to 57, St. Edward ward, measuring 75 x 125 feet, with buildings, bearing the civic Nos. 5742 to 5766, fronting on Christopher Columbus street, for $35,500.

D. Arbess sold to D. A. Miller southeast part of lot No. 12-10-28, St. Michael ward, measuring 25 by 100 feet, with buildings, bearing the civic No. 2132, fronting on Mance street, for $1,400.

J. Goldenberg sold to L. J. Beaudoin Ltee., northeast part of lot No. 15, 1263, northeast part of lot No. 15-1264, northeast part of 1265, northeast part 1266, St. Jean Baptiste ward measuring 42 x 78 feet without buildings and fronting on Rachel ward for $6,000.

DUPUY AND FERGUSON

Dupuy and Ferguson, 438-442 Jacques Cartier Square have issued their 1929 fall catalogue in which particular attention is given to tulips, hyacinths and daffodils. The 1928 season saw the stocks of some novelties quickly disposed of. Orders for these should be forwarded early to avoid disappointment, as they cannot be replaced. Dupuy and Ferguson say this to their customers: - We are interested in selling bulbs and perennials, and are keen to sell them to you. These bulbs and perennials you must have, flowers to brighten your home, etc. Should you wish to consult us upon any matter pertaining to gardening, we are always at your service and will be happy and pleased to advise you. We would suggest that customers send us their orders as soon as possible after receiving this catalogue, and thus avoid the rush of the planting season. It frequently happens that some articles are not in store when orders are received. In such cases we forward such as are ready and the balance as soon as possible. Bulbs are of the very highest quality, selected specially for us by the best growers in the several countries where they are produced. No better are sold in this country. Give name of your post office, county and state, sign your name plainly, also specify means of conveyance preferred-whether by parcel post, express or freight. By telegram can be sent collect at our expense. We deliver free to Express, Railroad or Boat. All goods travel at the buyer's risk. No charge is made for boxes or packing on anything except flower pots, nursery stock and this at cost only. Cotton bags are charged for at cost and if returned in good condition charges prepaid will be credited at price charged. Remittances may be made by Express Money Order, P. O. Money Order or Bank Draft, if stamps or cash, send in a Registered Letter.

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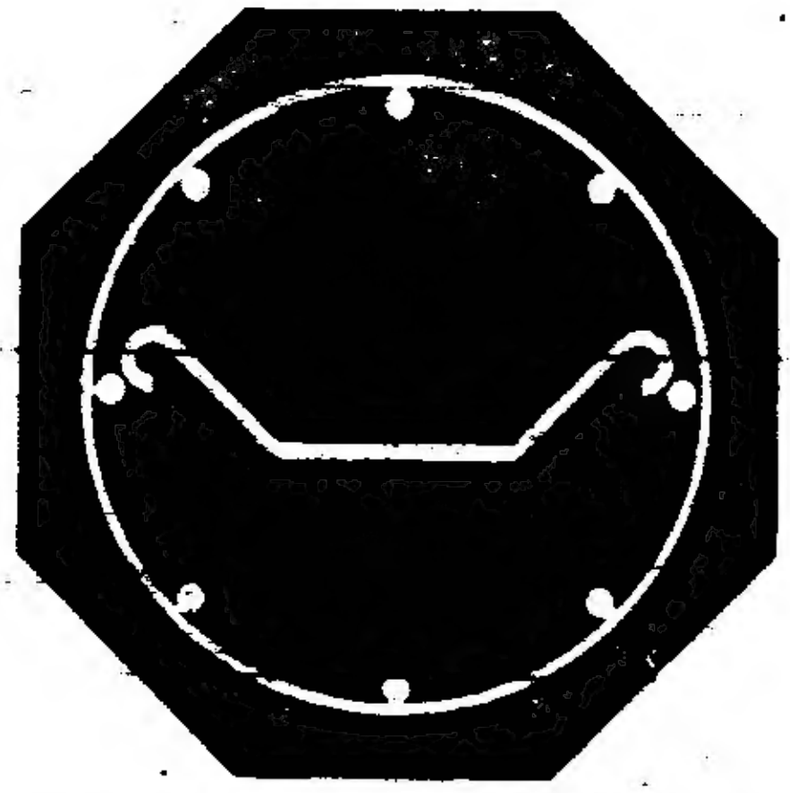

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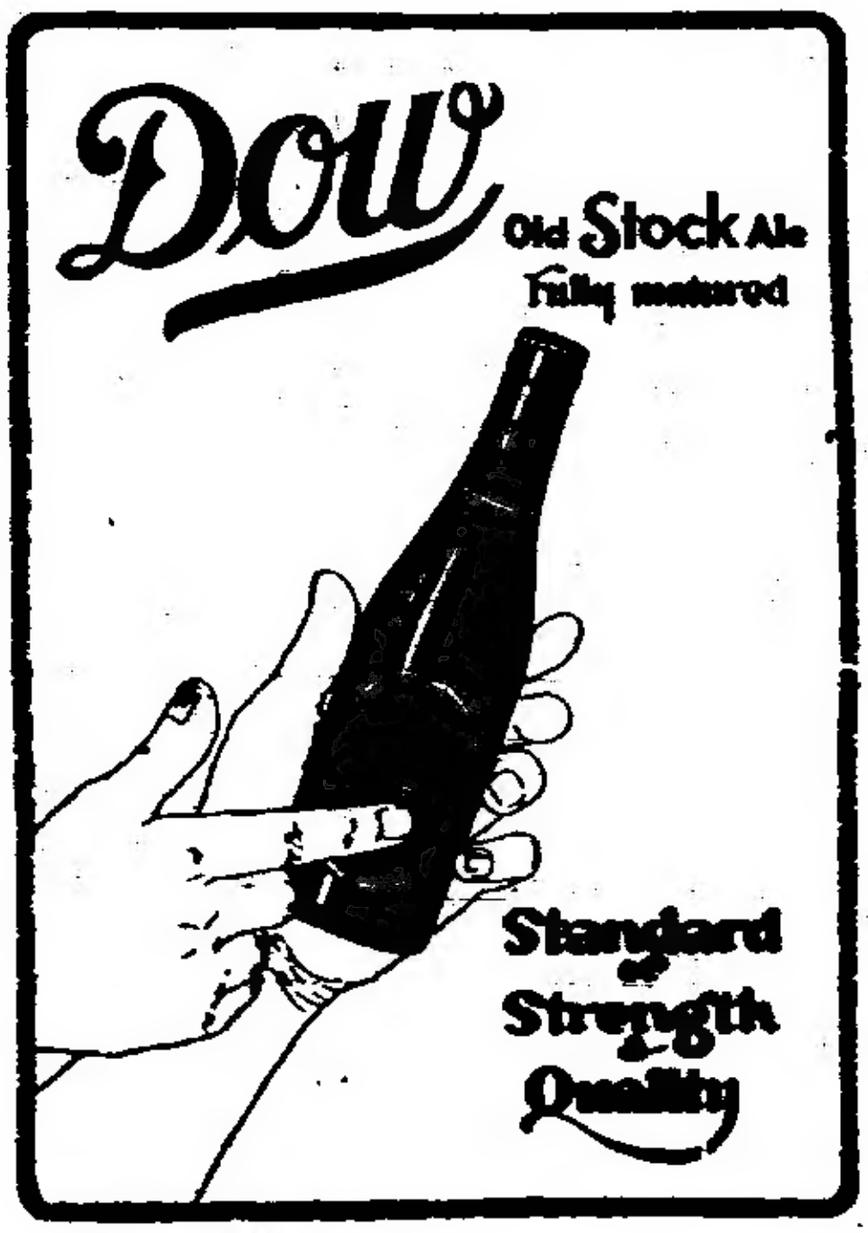

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On many present buildings throughout the Dominion of Canada, Roofing and Ventilation Work has been performed by Messrs. McFarlane-Douglas Company, Limited, of Ottawa and Montreal.

They are well know by the high standard of work which they do in connection with the roofing and sheet metal work. The first steel doors manufactured in Canada were made by this concern and they are an example in themselves of high workmanship, especially the doors which were erected in the Sun Life Building, Montreal and the Chateau Frontenac Hotel, Quebec.

Roofing and Ventilation duct work was done by them on the following buildings: Chateau Frontenac Hotel and Chateau Apartments in Quebec City. The Parliament Buildings, Chateau Laurier Hotel, Metropolition Life, Civic Hospital, Exhibtion Buildings and many other buildings in the City of Ottawa. The Canadian Pacific Railway Station, Maternity Wing and Ross Pavilion of the Royal Victoria Hospital, Nurses Home, Montreal General Hospital, New Notre Dame Hospital, Medical Arts Building, Biological and Pathological Buildings, McGill University, Chateau Apartments, Drummond Building, T. Eatons Stores, Section "B", Royal Trust Building, Montreal Baseball Stadium, St. Catherine's Church, St. Luke's Church, Dominion Douglas Church, Grain Elevators, Montreal Harbour Commissioners, Sun Life Building, Pulp and Paper Research Institute, McGill University and many other buildings in Montreal.

Architectural Slate and Tile Roofing, Elmhurst Dairy, Mr. Felix Leopold Residence, Mr. Samuel Leopold Residence, Mr. J. M. McConnell's Garage and other residences in Montreal, Union Station at Toronto and the Fort Garry Hotel at Winnipeg.

At the present time they are carrying out work on the following buildings which are now under construction:—Canadian National Railway Hotel and Station at Halifax, Confederation Building, Ottawa, Murray Sandwich Shops, Tower Building, Kresge Stores and Sun Life Building, Montreal, Brosseau Bakery, Bank of Montreal, Montreal Tramways, Robert Simpson Building, Sacred Heart Convent, Montreal Island Power, Gleneagles Aparments, Mount Sinai Sanatorium, St. Agathe and Gotham Silk Hosiery, St-Hyacinthe.

L. Villeneuve & Cie., Limitée

Lumber Retailers at 2595 St. Lawrence Boulevard, Montreal, since 1875.

Anniversary occasions are always impressive and important. They are observation points or markers in the progress and expansion of any live organization. As each twelfth month rolls by, the history of an energetic and well-managed firm grows more interesting, its name becomes more widely established and its business develops in every direction so that there is a source of satisfaction in rounding out years of prosperity, characterized by sincerity, service and integrity.

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Many concerns have been in business a quarter of a century or more, but there are comparatively few who can point to fifty years of steady advancement with all branches working actively and aggressively and maintaining a name that is a household word in the realm in which the organization operates. In the lumber arena there are few companies who can look back half a century with such a record of square dealing, satisfactory associations and high ideals as L. Villeneuve & Cie., Ltee., 2589 St. Lawrence Blvd., Montreal. The members of this progressive establishment are well and worthily known and have always maintained the best traditions and principles of the retail lumber business.

It was on May 1st, 1875, that this historic firm started in a small way and, by following a policy of giving a dollar's worth in return for every dollar taken in, the business has grown to its present gratifying proportions. Today the yards of this company, stock room, general offices, etc., cover a total area of 400,000 feet. They operate their own planing mill and handle lumber of all kinds, including hardwood flooring, trim, frames, doors, sashes, etc.—in fact, everything pertaining to the construction of a home is supplied in any desired quantity and with workmanship and material unexcelled. The firm specialises in spruce and are noted for the superior character of the stock that they carry. For delivery purposes trucks and horses are used and their system is so regulated that all deliveries are made promptly.

Hon. J. O. Villeneuve and Mr. Leonidas Villeneuve were the founders of the organization on May 1st, 1875. They carried on under the name of L. Villeneuve & Cie. Eleven years later Mr. I. Dupre joined the company as secretary-treasurer and has filled that position ever since. The death of Hon. J. O. Villeneuve took place in 1901 and thereafter the estate carried on until 1907 and then dissolved. Mr. Leonidas Villeneuve then took over the business and conducted it until the end of 1910 when a joint stock company was formed, known as L. Villeneuve & Cie, Limitee, with Mr. Leonidas Villeneuve as president. The latter died in 1913 and his son J. Arthur Villeneuve succeeded him, only to pass away three years later. Once more the estate took charge, the firm bearing the same name, Mr. Joseph Paquette who joined the company some 38 years ago was made president which position he still holds. Some twelve years ago Mr. J. S. Bock joined the concern and in 1916 became vice-president and one of the directors.

Naturally L. Villeneuve & Cie Limitee, have looked forward to the celebration of their Golden Jubilee with much interest and pride as they recall recollections and experiences of the past and view the future with courage and confidence.

The founder of the concern, the late Hon. J. O. Villeneuve, was a man of public spirit, broad sympathies and mature judgment. His first experience with public life was as an Alderman for St. Jean Baptiste Ward and later he served as Mayor of Montreal which position he filled most acceptably for four years. After that he was appointed a member of the Canadian Senate and served the broader interests of the Dominion. Mr. Leonidas Villeneuve, who succeeded him was also for many years an Alderman and then later Mayor of the old Laurier Ward in the city of Montreal, known at that time as the town of St. Louis.

The company have kept pace with the growth of the Canadian Metropolis, as at its inception in 1875, when St. Lawrence Boulevard was selected as their headquarters, the surrounding country was all bush.

One can scarcely realize the tremendous expansion in the retail lumber business when contrasting the many progressive dealers that are in that line today with the limited number who were operating fifty years ago. In 1875 there were only two retail lumber yards in Montreal besides that of L. Villeneuve & Cie., Limitee, and none in the district served by them. Mr. Dupre, secretary-treasurer of the company, who has been associated with it for nearly forty years, recalls the days when the firm sold all the lumber in their locality and helped to build up the districts running from Sherbrooke St. to the Back River and from Outremont to the Riviere des Prairies.

L. Villeneuve & Cie., Limitee, look forward with optimism to the coming season and believe that they will enjoy a splendid volume of business. On May 1st, 1925 — a half century mark of their forward movement — a host of friends and customers joined in cordial congratulations and best wishes for many more years of usefulness, service and welfare to the community. At the same time they united in expressions of felicitation to the present members in developing the organization on a steadily growing basis and upon those high ideals and sound principles which animated the founders.

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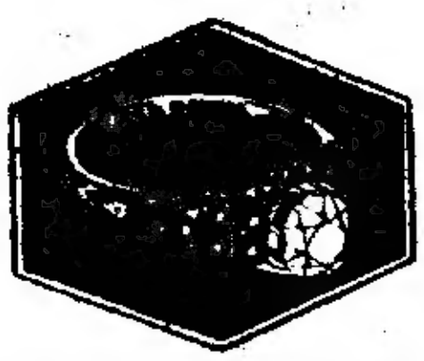

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OTTAWA

Miss Ethel Moiselle, of Dublin, Ireland, is visiting in Ottawa, the guest of her cousins, Mr. and Mrs. Samuel Gluck.

Mrs. David Moiselle, of Philadelphia, is the guest of her cousins, Mr. and Mrs. Samuel Gluck.

Lawrence Baxt has left for Montreal to attend McGill University.

Samuel Shenkman has returned to Kingston to resume his studies at Queen's University.

Mrs. C. M. Crawford and son, Alan, have returned to their home in Boston after spending four months in Ottawa the guests of Mrs. Crawford's brother-in-law and sister, Mr. and Mrs. Bernard Kraus.

Miss Sadie Birenbaum, of Toronto, was the guest of honour at a miscellaneous shower given by Mrs. M. Monson and Miss Jean Monson in the vestry rooms of Murray Street Synagogue. Those assisting in serving were Mesdames M. Shenkman, M. Forn, J. Kushner, J. Malach, M. Kevinstein, L. Gorin S. Silverman, J. Flesher, I. Viner, Misses A. Viner, B. Monson, M. Larventz, F. Lackovitz S. Larventz and F. Veener.

The bar mitzvah of Myer Ginsberg, son of Mr. and Mrs. J. Ginsberg, 353 Stewart Street, took place Saturday morning, Sept. 21st, at the King Edward Avenue Synagogue with Rabbi Nathan Kollin officiating. A reception was held in the vestry rooms of the synagogue. The tables, decorated with gladioli and asters, were presided over by Mesdames J. Ginsburg S. Leo, M. Loeb, I. Greenberg, J. Finkle and S. Smolkin. In the evening Mrs. Ginsberg entertained the young friends of Myer. Assisting were Misses Emma Ginsberg, Anne Horwitz and Doris Cohen. A dinner was held for the immediate family. Out-of-town guests were Mr. and Mrs. J. Smolkin, Mr. and Mrs. J. Finkle, Almonte; Mrs. E. Hoffman, Mrs. R. Dworkin and Mrs. M. Smolkin and son, all of Montreal.

The Yehoash Folk Shule commenced activities for the coming year with a banquet in their club rooms, 311 York street. Max Baylin, chairman of the Shule, presided. Addresses were delivered by Mr. Baylin, O. Petegorsky, S. Polisky and I. Hartman. H. Endleman, principal of the Shule, was the main speaker. A number of concerts and dances will be held.

The marriage was solemnized at Quebec Sunday afternoon, September 22nd at Beth Israel synagogue of Miss Sadye Lazarovitz, daughter of Mr. and Mrs. L. Lazarovitz, de Salaberry Ave., Quebec, to A. H. Lieff, of Ottawa. Rev. M. I. Eliasoph of Montreal, assisted by Rev. Barnholz, performed the ceremony. The bride was given in marriage by her father. She wore a gown of white satin with fitted bodice in princess style and bow draping the left side and a court train, lined in shell pink georgette, hanging from the shoulders. She carried a prayer book from which fell a shower of orchids and lily-of-the-valley. Her only attendant was her sister, Miss Anne Lazarovitz, in a frock of transparent velvet. She carried a bouquet of deep yellow chrysanthemums. D. S. Lazarovitz, of Greenwich, Conn., brother of the bride, was best man. Mrs. L. Lazarovitz, mother of the bride, wore black georgette trimmed with velvet with a sequin jacket, small black hat and corsage of white roses. Mrs. B. Lieff, mother of the groom, wore a gown of black velvet and corsage of roses. The wedding music was played by Miss Sybil Lax, accompanied by an instrumental trio. After the ceremony, late luncheon was served for the immediate family at the bride's home. The bride travelled in a tailored suit of black poiret with a small black hat and a fur of silver fox, the latter the gift of the groom. The out-of-town guests included Mr. and Mrs. B. Lieff, Louis Lieff, L. H. Lieff, Miss Bessie Lieff, Max, Maurice and Lole Lieff, Harry Baker and Mrs. Louis Baker, of Ottawa; Mrs. G. W. Serchuk, Mr. and Mrs. H. W. Serchuk, Miss Feodora Lazarovitz and Hugh Michelin, all of Montreal; and Dr. D. S. Lazarovitz, of Greenwich, Conn.

Born on Friday, September 20th, at Ottawa Civic Hospital to Mr. and Mrs. Bernard Kraus, a daughter.

Sherbrooke, Que.

David Kirsh and Marcus Sperber, of Montreal, were in town Wednesday evening to attend the campaign for the Jewish Hospital held at the Community Center.

Mrs. David Echenberg, Prospect St., is home after spending a few days in Montreal, the guest of Dr. and Mrs. Saul Usher.

M. Smith was in Montreal.

Miss Dorothy Rosenbloom, Quebec St., is home after spending a few days in Montreal.

Abraham D. and Samuel W. Smith motored to Montreal for a few days.

Jack Franklin of Montreal, spent the week in Sherbrooke.

Mesdames S. P. Smith and Saul Niloff motored to Montreal for a few days and were the guests of Mr. and Mrs. Deanenberg.

Mr. and Mrs. M. Echenberg, Prospect St., motored to Montreal for a few days and were guests of Dr. and Mrs. Saul Usher.

Sol Vineberg, of Montreal, spent a few days here en route to the Coast.

Mr. and Mrs. Maxwell Weinstein, of Thetford Mines, Que., spent Sunday in Sherbrooke.

Mr. Samit of Montreal, was in town.

Mr. Macklin of Montreal, motored here.

Mr. Rothman of Montreal, spent a few days here.

Louis H. Bernstein motored to Montreal for a few days on business.

Patronize "Jewish Review" Advertisers

Goel Tzedec Synagogue, University Avenue, Rabbi Samuel Sachs.

Rosh Hashonah services: Friday, 6 p. m. Saturday, 8 a. m. and 6.15 p. m. Sunday, 7.45 a. m. Rabbi Sachs will preach Saturday at 10.30 on "New Year, New World, New Map," and Sunday at 10.30 on "Taking Inventory of Stock."

Sisterhood opening meeting, Tuesday, October 8, at 2.30 p.m. at the home of Rabbi and Mrs. S. Sachs, 375 Palmerston Boulevard. Mrs. Efros, of Buffalo, N. Y., guest-speaker.

CLUB FORMING

A club for young women seeks members. For information call Miss Dal Tenenbaum, Junction, 7388.

MELROSE CLUB

The Melrose Club held a bridge in compliment to Miss Rose Greensweig, who has returned from her vacation in New York and Detroit, at her home Sunday, September 29. Prizes were won by Misses Sally Goldenberg, Mign Bochnek and Edith Weintraub.

Holy Blossom Hebrew Congregation, Rabbi M. Eisendrath, Bond Street.

New Year services begin Friday at 8 p.m. Sermon: "Retreat or Advance?" Service at 10 a.m., "To Be Or Not To Be?" This service will be broadcast over station CFCA, and through the courtesy of the Folks Farein, the Jewish patients at the General and Western Hospitals will be enabled to listen in. Special children's service Saturday at 2.30 p.m. No session of the Religious Schools this week. Annex services for Rosh Hashonah as follows at the Pythian Castle Hall, 247 College Street, near Spadina): Friday, October 4th, at 5 p.m.; Saturday, October 5th, at 10.30 a.m., Sunday, October 6th, at 10.30 a.m. Rabbi Eisendrath will be in charge. Young people of the congregation will conduct the service, comprise the choir, give the sermons. No cards will be asked for and no admission will be charged.

Marvin Warah made a donation to the library in honor of his birthday.

PLAN DANCE

Beta Gammas held their first meeting at the home of Miss Mary Koffman, 363 Crawford Street, September 22. A dance was planned.

BOWLING TOURNAMENT

In the 58th Old Boys' Association bowling tournament, the highest average single score was obtained by Lew Catzman, 183, who was presented with an alligator cigarette case. The second prize, a silver-plated ash-tray was awarded to Lawrence Pifko, scoring 180. Each player on the winning team whose average was 157, was awarded a silver-plated ash tray. They were Bill Rose, captain, 180; Maurice Wesley, 142; Moe Goodman, 172; Oscar Lavine, 133. After the tournament the "Old Boys" retired to the Banquet Hall of the King Edward Hotel, where a stag was held. Casualties were: Saul Greenwood, one briar pipe; and Oscar Lavine, cigarettes. Among those who attended: Solly Wintraub, Leon Shulman, Carl Keyfetz, Marcus King, Moe Goodman, Maurice Wesley, Bill Rose, Spike Hoffman, Jack Foster, Frank Herbert, Art Wintraub, Mac Lang, Sam Males, Lew Catzman, Lawrence Pifko, Mac Brown, Oscar Lavine, Mannie Ross, Irving Zaid, Jack Halpern, Sam Geller, Sam Ashley, Sam Bochner, Ted Herman and Saul Greenwood. Next supper meeting will be announced after the holidays.

TALMUD TORAH AUXILIARY

At the last meeting of the Women's Auxiliary of the Talmud Torah, they pledged $100 towards the Palestine Relief Fund. Next meeting Wednesday, October 9th, at Talmud Torah Building, 9 Brunswick Avenue.

HILLCREST HEBREW KINDERGARTEN

Hillcrest Hebrew Kindergarten affiliated with the Talmud Torah, opened at 563 Christie Street, Tuesday morning, October 1, is the type of kindergarten found in large American centres, but new to Toronto. Furniture and equipment suit the child and a knowledge of the Hebrew language is developed through play. The school is equipped with an open air play ground, fenced in. A trained nurse is in attendance. Transportation by automobile to and from school is furnished at cost, a teacher accompanying the children. Information from Mrs. Meyer Rotenberg, Randolph 8229; or Mrs. Charles Foster, Lloydbrook 5891.

TORONTO SOCIAL

Miss Adelaide E. Cohen, Madison Avenue, who spent the past four months abroad, returned home Wednesday.

Mr. and Mrs. Lionel A. Singer (née Ruth Lapides, of Rochester, N. Y.) have moved to their home at 19 Austin Terrace.

Mr. and Mrs. Jake Levy, Jarvis Street, spent the past week-end with Mr. and Mrs. Maurice Frankel, at their summer home near Orillia.

Mrs. Ira Levi, Raglan Avenue, is at Battle Creek, Mich., for a few weeks.

Mr. and Mrs. Isidore S. Scheuer have moved to 230 Heath Street West.

Mrs. Isadore Freedman, Walmer Road, spent a few days in Montreal, Que.

Mrs. William Goodman, of New York, who was the guest of her sister, Mrs. Charles Dralmin, Howland Avenue, returned home.

Mr. and Mrs. F. L. Blum, of Rochester, N. Y., spent the past week-end with Mr. and Mrs. F. Oberndorffer, Palmerston Gardens.

Mr. and Mrs. N. L. Nathanson, Lyndhurst Avenue, are spending a few days in New York.

Eugene Zacharias, of Atlanta Georgia, arrived here Saturday to join his family and will visit for a few weeks with Mr. and Mrs. Leo Frankel, Jarvis Street.

A. Levin, Lyndhurst Avenue, sailed on the Bremen, for a six week's stay abroad.

Mrs. Dan Greenberg, Oriole Parkway, came home after spending the summer in Los Angeles.

Misses Bernice and Lucille Mehr Lyndhurst Avenue, entertained at the tea hour Sunday. Mrs. Norman Helpert presided over the tea table.

Bernard Seigler and daughter Miss Ethel Seigler, Avenue Road, spent ten days at Ste. Agathe, Quebec. Mr. Seigler has returned home and Miss Seigler is visiting her aunt, Mrs. B. Grinstein, of Montreal.

Mrs. Fred Oberndorffer, Palmerston Gardens and her sister, Mrs. F. L. Blum, of Rochester, N. Y., gave a luncheon at Casa Loma Monday in honour of the birthday of their mother, Mrs. S. Leiser, of Rochester, N. Y.

M. J. Weiss, Highbourne Road, left for Europe on board the "Duchess of Bedford." Mrs. Weiss accompanied him as far as the port of sailing.

J. L. Jacobs, Indian Road, spent a few days in Montreal.

Mrs. H. Rubin, Burnside Drive gave a dinner party at the Primrose Club honouring Mr. and Mrs. F. L. Blum, Mrs. S. Leiser and Mr. and Mrs. L. Kleinberger, all of Rochester, N. Y.

L. Chankin, Bracondale Hill Road, is visiting Mr. and Mrs. Summers and Miss Surley Summers, of New York. Miss Summers is the fiancé of Mr. Chankins' son, Lawrence.

Mrs. J. Axler and daughters, Misses Juanita and Ethlyn, Bracondale Hill Road, spent the past week in Buffalo, N. Y.

Lawrence Chankin, Bracondale Hill Road, attended the stag of the Isadore Installation banquet at the Royal York Hotel Saturday evening.

Mr. and Mrs. E. Spivak (née Hilda J. Norval) are living at 1516 Bathurst Street.

Mrs. L. Clavir, Rosemount Avenue, accompanied by her daughter, Miss Edythe Clavir, to Anne Arbor, Mich., for a few days, where Miss Clavir has taken a position at the University Hospital.

Mr. and Mrs. L. Kleinberger, of Rochester, N. Y., were at the Royal York Hotel during the week-end.

Louis Rasminsky, who spent last month with his parents, Mr. and Mrs. D. Rasminsky, Brunswick Avenue, returned on the Ascania, to spend another year at the London School of Economics, in London, England.

Mr. and Mrs. O. Maldaver and family, Thorne Crescent, have left to live in Detroit.

Mr. and Mrs. Thomas Levine (née Shirley Altman) returned Sunday evening last from their honeymoon and will live at Cavendish Court, Vaughan Road.

Miss Shirley Farb entertained Thursday last at a theatre and luncheon complimenting Miss Gertrude Jacobs, of New York.

Joseph and William Shapiro, of Montreal, were the week-end guests of Mr. and Mrs. E. Shapiro, Burnside Drive.

Miss Frances P. Yavner, Miss Esther Rhoda Yavner and Sydney Yavner of 219 High Park Avenue, returned home Tuesday morning after an extended tour through the New England States where they spent the past three months with relatives and friends.

Miss Dorothy Weinstock, Robert Street, was hostess at four tables of bridge and a luncheon Sunday honouring Miss Gertrude Jacobs, of New York. Mrs. A. Silver and Mrs. B. Wetzler assisted the hostess.

Mrs. J. Berger of Detroit, who was the guest of Mrs. M. Shulman, Colin Avenue, has returned home.

Mr. and Mrs. A. Gotlib, College Street, were hosts at a reception and presentation Wednesday in compliment to Mr. and Mrs. A. Silver (née Miss Dorothy Jacobs) whose marriage took place September 18th. Covers were laid for 30 guests. Those present were: Mr. and Mrs. A. Silver, Miss Gertrude Jacobs of New York, Mr. and Mrs. Joe Kerbel, Mr. and Mrs. Sam Silver, Mrs. Max Jacobs, Mr. and Mrs. J. Seigel, Mr. and Mrs. Max Panser, Mr. and Mrs. Jake Silver, Miss Estelle Jacobs, Mr. and Mrs. Joe Silver, Mrs. J. Rosekfel, Mannie Kerbel, Henry Sherlock, Mr. and Mrs. A. Gotlib, Mr. and Mrs. Charles Silver and Mrs. Molly Ray.

Dr. and Mrs. Samuel O. Freedhoff, Beverley Street, have moved to 1094 College Street, Apartment 11.

Mrs. J. Barnett and son, Melville, and Jule Goldstein, of Buffaln, N. Y., were guests of Mr. and Mrs. A. White, Palmerston Boulevard.

Mrs. A. Silver, Queen Street West, entertained Friday last at a theatre and tea honouring Miss Gertrude Jacobs, of New York.

Mr. and Mrs. S. Maldaver, St. Clair Avenue West, have left to live in Detroit.

Miss Helen Cohen, Guelph, Ont., came home Sunday after spending the past three months abroad. She visited relatives in Montreal for a week before returning home.

Mrs. Anna Kahn, of Detroit, who was the guest of Mr. and Mrs. J. Kahn, Lippincott Street, has returned home. Those who complimented her were: Mrs. Sol Hertzman, Wellesley Street, at dinner and theatre; Mrs. A. Cohen, Borden Street, luncheon; Mrs. M. Lavine D'Arcy Street, dinner; Mrs. M. Greenberg, Lippincott Street, tea; Mrs. H. Wintraub, Markham Street, dinner; Mrs. M. Wintraub, Phoebe Street, theatre; Miss Lilly Kendal, Bleaker Street, theatre and tea; Miss Bessie Bassin, Grace Street, luncheon at the Royal York Hotel and tea; Mrs. J. Kahn, Lippincott Street, tea at the Georgian Room; Mrs. J. Newton, Northcliffe Boulevard, bridge and presentation; Mrs. A. Stankroff, Grace Street, bridge; Mrs. Sol Hertzman, Wellesley Street, evening; Miss Ethel Cohen, Lippincott Street, theatre and tea at the Arcadian Court; and Mrs. S. Ciglan, Palmerston Avenue, theatre and tea.

Mrs. L. Fogle and sons, Bernard and Morris, Oakwood Avenue, have returned home from a motor trip to New York.

Mr. and Mrs. A. Silver (formerly Dorothy Jacobs) are living at 652 Queen Street West.

Joseph S. Lavene, Normanna Avenue, spent a few days in Windsor and Detroit.

Miss Ruth Siegel, Crawford Street, has returned home to spend the holidays with her parents after staying for the past six months in New York.

Mr. and Mrs. William Krangle and Mr. and Mrs. I. Caplan, Braemore Gardens, motored to Mount Forest last week-end.

Mr. and Mrs. M. Jacobs, Dundas Street West, were hosts at dinner and musicale hour Sunday in honour of Mr. and Mrs. A. Silver (née Dorothy Jacobs).

Miss Nina Ruben, Crawford Street, entertained friends at her home Saturday evening last.

Mrs. Harry Gunter, of Hamilton, was in town last week-end.

Mrs. L. Gebirtig and family, Ongiara Avenue, Centre Island, are now at 334 Markham Street.

Miss Dorothy Weinstock, Robert Street, gave a theatre party honouring Miss Gertrude Jacobs, of New York.

Miss Rose Greensweig, Manning Avenue, is home from New York and Detroit, where she spent her vacation.

Mr. and Mrs. Harry Pullan and family, Edgewood Crescent, have returned from Poplar Hill, their summer home on the Lakeshore.

Mrs. I. Brodey, Palmerston Boulevard, entertained at two tables of bridge, Friday afternoon last, honouring Miss Selma Rosenberg, of Baltimore, Md.

Mrs. S. C. Yolles, Rose Park Drive, gave a luncheon and bridge at the home of Mrs. L. Yolles, Lyndhurst Avenue, complimenting her sister, Mrs. Louis Greenberg, of Montreal, who is making her home in Toronto.

Mrs. J. J. Dubey, Lyndhurst Avenue, are home from a two weeks stay in New York City.

Nathan Smith and family, St. George Street, have returned from Poplar Hill, their country home on the Lakeshore.

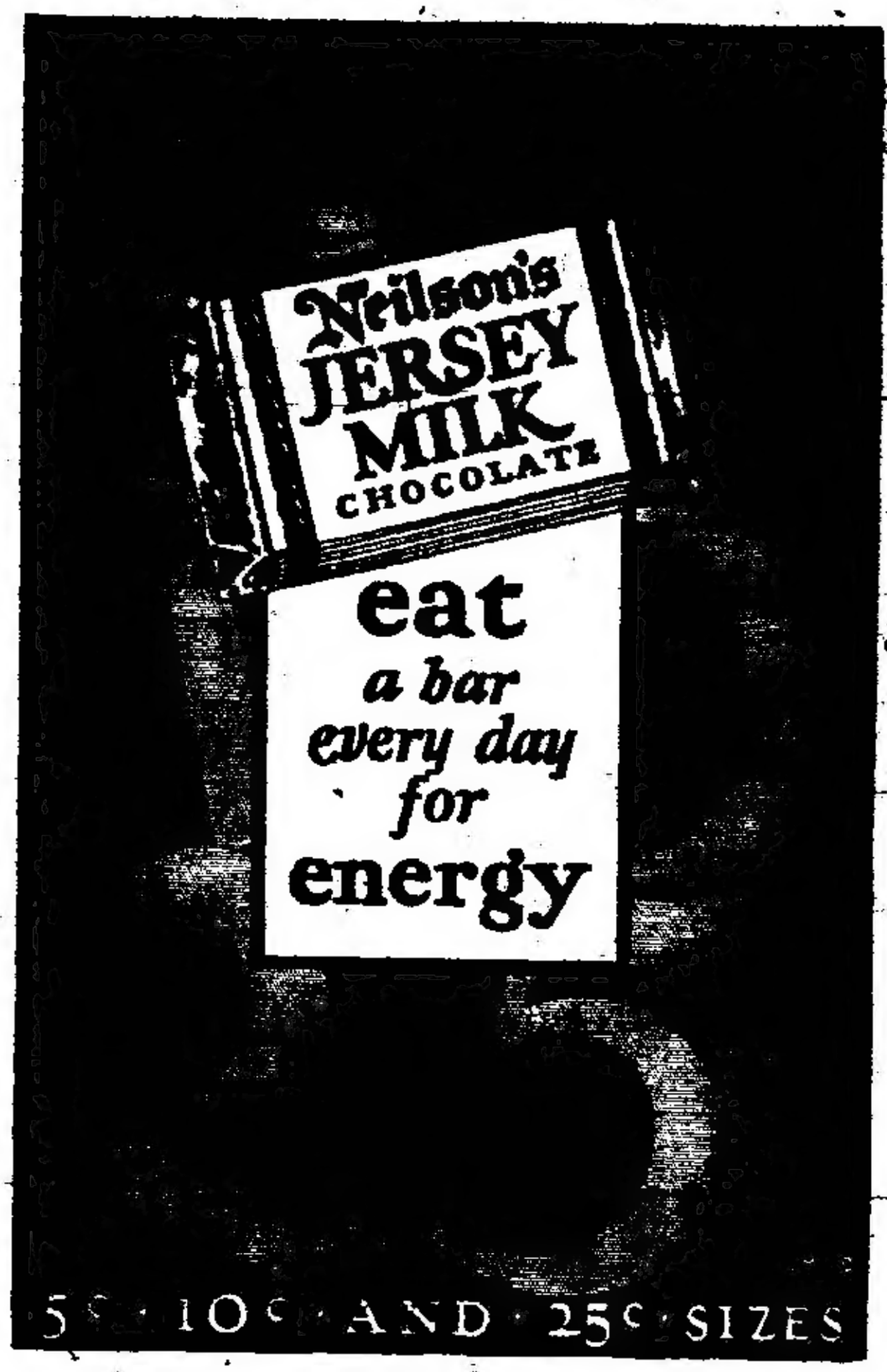
Mr. and Mrs. I. Brodey, Palmerston Boulevard, are home from a trip to New York, Atlantic City, Washington and Baltimore. Miss Selma Rosenberg, of Baltimore, accompanied them home from a week's stay.

Mrs. A. Stock Rosedale Heights Drive, entertained a few friends Sunday evening.

Mr and Mrs. S. H. Sapera, of Humewood Court Apartments, have moved to 30 Collegeview Avenue.

Mrs J. Kringold, Beatrice Street, entertained at five tables of bridge Sunday, in honour of her daughter Marlie's birthday. Prize-winners were Misses Thelma Clavir, Gertrude Adel, Sadie Gotfried and Celia Anderson. The hostess was assisted by Misses Goldie Steinberg, Anne Hurwich and Elma Kagen.

Mr. and Mrs. I. Isenberg, Major Street, have as their guests, Mr. and Mrs. Ben P. Elliss and Meyer Elliss, of Detroit, and Trenton, Mich.



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Mr. and Mrs. H. Glucksberg, Lonsmount Drive, who spent the past five months abroad, are expected home Friday.

Mrs. M. Geth and daughter, Hannah, of London, England, are the guests of Mr. and Mrs. S. A. Albert, Queen Street West.

William Brady, Palmerston Boulevard, was in Hamilton Sunday.

Wolfe Kerdan, of Detroit, visited Mr. and Mrs. S. A. Albert, Queen Street West, while here to attend the Insurance Convention at the Royal York Hotel.

Mr. and Mrs. B. D. Wayman, Standish Avenue, are spending the holidays with their parents, Mr. and Mrs. B. Hurwitz, East Windsor Ont.

Mrs. S. C. Schonfield, of Youngstown, Ohio, is visiting her parents, Mr. and Mrs. S. Bookman, Rusholme Road, for a few days.

Mr. and Mrs. S. D. Stork, Pinewood Avenue, entertained a few friends Sunday evening.

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Mrs R. Grossman, Euclid Avenue, is visiting her daughter, Lillian, and relatives in New York. She will motor home accompanied by her brother, stopping off at Rochester and Buffalo to visit relatives and friends.

Mrs. Bluma Breslow, of New York, is the guest of her sister, Mrs. L. H. Sutin, Vaughan Road.

Mrs. Sarah Perlman, Bathurst Street, is home from a trip up the Saguenay, Murray Bay, Quebec, Montreal and Rochester where she was guest at Manoir Richelieu, for a few days.

S. Himel, Palmerston Boulevard, has returned after spending a month visiting in Detroit, South Bend, Ind., and Chicago.

In honour of Mrs. Blum Breslow, of Brooklyn, N. Y., Mrs. L. H. Sutin, Vaughan Road, and Mrs. S. D. Stork, Pinewood Avenue, entertained at bridge, Wednesday evening, at a tea room. Eleven tables of bridge were played.

Mrs. M. Merker and daughter, Reta, Sullivan Street, are spending the holidays in New York.

Mrs. Harris Andrews, Euclid Avenue, who visited her daughter and son-in-law, Mr. and Mrs. Silverman, of Sudbury returned home Monday.

Mrs. M. Sutin, Dufferin Street, gave a luncheon and theatre party Monday honouring Mrs. Bluma Breslow, of Brooklyn, N. Y. Mrs. M. Landsberg, Bathurst Street, entertained a few friends Tuesday afternoon, for Mrs. Breslow.

Miss Esther Adelman was hostess at a surprise party to honour her sister Gertrude's twentieth birthday at her home, King St. E., Saturday evening. The table was set in white with a birthday cake surrounded by American beauty roses. Covers were laid for twenty. Misses Anne Shier, Betty Green, Lillian Markowitz, Thelma Clavir, Gertrude Dymie, Esther Bronstein, Ruth Katzman, and Manny Ross, Max Sherman, Percy Kramer, Al Schwartz, Dave Manill, Harvey Kofsky, Ben Robinson, Dave Cohen, Stanley Young, Roy Gudofsky, Ben Kaplan and Edwin Adel were there. Contest prizes won by Misses Anne Shier, Lil Markowitz, Ruth Katzman; and Roy Gudofsky, Max Sherman, and Harvey Kofsky.

Miss Beatrice Albert, Queen Street West, was in Montreal last week-end to meet Mrs. M. Geth and daughter, Hannah, who arrived in Montreal on the Ascania from London, England.

Miss Ethel Cutler, daughter of Mr. and Mrs. I. Cutler, 28 Robert Street, winner of the Delta Phi Epsilon scholarship. She is a second year student at the University of Toronto. She also won the Third Edward Blake scholarship in Modern Proficiency and the Herbert W. Irwin Memorial scholarship.

To honour Miss Hilda J. Narrol, whose marriage took place Tuesday, October 1, Mrs. Samuel O. Freedhoff, Beverley Street, gave a musicale tea at Casa Loma; Mrs. L. A. Maldaver, Bathurst Street, dinner and evening; Mrs. M. Barrett, Hudson Drive and Mrs. D. Goodman, Palmerston Boulevard, luncheon and theatre party; Miss Esther Roher, Huron Street, bridge and mah jongg at the Dutch Inn; Miss Gertrude Davidson, Grace Street, theatre party and tea at the King Edward Hotel; Mrs H Hartman, Vaughan Road and Mrs. H. Weiner, Vaughan Road, tea; Miss Lillian Garfinkle, Hilton Avenue, dancing party at the Royal York Hotel; Mrs. M. Goodman, Grace Street, theatre party and tea; Mrs. M. B. Swerling, St. Annes Road, musical tea at Casa Loma; Miss Gusale Hundert, Queen Street West, luncheon; Mrs. A. Lewis, Manning Avenue, and Miss Ethel Solway, Lakeview Avenue, theatre party and tea at the Royal York Hotel; Mrs. J. J. Dubey, Lyndhurst Avenue, and Mrs. A. Samuel, Huron Street, luncheon at the Primrose Club and theatre party; Mrs. S. Dinaberg, Galley Avenue and Mrs. J. Goldenberg, Shaw Street, luncheon at the home of the former; Mrs. S. J. Nussbaum and Miss Celia Nussbaum, Beverley Street, crystal shower and bridge at Old Spain; Miss Lillian Suroff, Grace Street, luncheon at the Royal York Hotel; Mrs. Mark Hands, Glenholme Avenue, mah jongg; Mrs. Samuel Cohen, Cheritan Avenue, and Mrs. Arthur Soles, supper and bridge at the home of the former; Mrs. Sydney Roth, College Street, tea; Mrs. Samuel Fine, Braemore Gardens, evening; Mrs. L. Rosenfeld, Markham Street, theatre party and tea; Mrs. L. Scher, Markham Street, luncheon at the Georgian Room; Mrs. L. Soles, Kendal Avenue and Miss Maud Stone, Cecil Street, bridge and mah jongg; Mrs. Frank Schipper, Rusholme Park Crescent, luncheon at the Georgian Room and theatre party; Mrs. B. Wilson, Beatrice Street, bridge and mah jongg; Mrs. J. H. Coleman, Standish Avenue, and Mrs. Saul Loftus, Highview Crescent, luncheon at the Arcadian Court and theatre party; Mrs. D. Cadesky, Glenholme Avenue, bridge and mah jongg; Miss Betty Griss, Crawford Street, tea at Arcadian Court Fashion Show; Mrs. Harold Farber and Mrs. J. Freidland, Astley Avenue, bridge and mah jongg; Hatikvah Chapter of Hadassah, bridge and presentation at the home of Miss Rhoda Axler, Brunswick Avenue; Mrs. H. Scolnick, Glenholme Avenue, theatre party and tea; Mrs. A. L. Shapiro, Stibbard Avenue, luncheon at Arcadian Court; Mrs. J. Sprachman, Crawford Street, theatre party and tea; Mrs. J. J. Lavine, Tyndal Avenue, luncheon at Arcadian Court; Mrs. H. Clavir, Huron Street and Mrs. M. S. Till, Burnside Drive mah jongg; Mrs. S. Wilder, Palmerston Boulevard, bridge; Mrs. M. C. Freidman, Regal Road, bridge; Mrs. H. Buckstein, Beatrice Street, luncheon and theatre party, Mrs. A. Levitt and Mrs. P. Lavine theatre party and tea.

Mrs. Norman Sky, Broadview Avenue, spent the past week-end at Lakeside House, Jackson's Point.

Mrs A. H. Kunen of Niagara Falls, N. Y., visited her daughter, Mrs. I. L. Berenson, Vaughan Road.

Miss Sarah Pearlman, Bathurst Street, has left for an extended trip by boat to the Saguenay River and

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will spend two days in Montreal and several days at the Manoir Richelieu Hotel, Murray Bay and Quebec, returning via Montreal.

Mr. and Mrs. B. Himelstein and A. Edelstein, spent the past week-end at Lakeside House, Jackson's Point.

Mr. and Mrs. B. Shatz, Roxton Road, are home after spending the past week with Mr. and Mrs. M. Alspector, at Lakeside House, Jackson's Point.

Mrs. I. L. Berenson, 227 Vaughan Road, is home after spending the summer at Bay Beach and Niagara Falls, N. Y.

Mr. and Mrs. A. Nusbaum and daughter, Elenor, Murray Street, came back from their summer home in Willowdale.

Mrs. M. J. Weiss, Highbourne Road, entertained at an informal dance for twenty couples prior to Mr. Weiss's departure for Europe.

Mr. and Mrs. L. Hertzman and family, Nina Avenue, have moved to 16 Austin Crescent.

Miss Rose Naftelin, 204 Gilmour Avenue, entertained eight of her friends Sunday evening, celebrating her return home from Detroit.

Mr. and Mrs. M. Shear, of New York, (née Fanny Feldman, of Toronto) spent a few days of their honeymoon in town with their parents, Mr. and Mrs. B. Feldman, Beverley Street.

Arthur Glick, who was the guest of his aunt, Mrs. L. Hertzman, Nina Avenue, has left to attend the University of Buffalo.

Mrs. B. Cohen, Grange Avenue, entertained at a dinner and evening, in honour of Mr. and Mrs. J. Spivak, of Brooklyn, N. Y.

Mr. and Mrs. Milton Meretsky, Huron Street, spent the summer in Windsor with his parents, Mr. and Mrs. M. Meretsky, at their summer home.

Mrs. L. Gruber is living at her new home, 977 Avenue Road.

Mrs. H. Freedhoof, Grange Avenue, gave a theatre party, honouring Mrs. J. Spivak, of Brooklyn, N. Y.

Mrs. O. Silver and daughter, Mae, and son, Ben, Highbourne Road, have returned from a trip to New York.

Mr. and Mrs. J. Taradash, Harbord Street, entertained in honour of Mr. and Mrs. J. Spivak, of Brooklyn, N. Y. Mr. and Mrs. E. Nussbaum, Beverley Street, also entertained in their honour.

Miss Amelia Adler, Crawford Street, has left for New York City.

Mr. and Mrs. L. Borsook and Miss Adele Lipschitz, who spent a week in New York, have returned home.

Miss Mildred Kunen, of Niagara Falls, N. Y., has resumed her studies at the University of Toronto and is with her sister, Mrs. I. L. Berenson, Vaughan Road.

Dr. and Mrs. B. D. Garfield, Kenwood Avenue, entertained at a dancing party for Mr. and Mrs. M. Shear, of New York, (née Fanny Feldman, of Toronto).

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Among those who contributed to the Palestine Relief Fund were J. Levine, $2; Mrs. H. Devor, $5; S. Adelstein, $5.

Federation to Conduct Campaign

The Board of Trustees of the Federation of Jewish Philanthropies of Toronto have decided to conduct its annual campaign for $150,000. The objective is $15,000 more than last year, to provide for the expanding program. The date is October 28 to October 31.

Bar-Mitzvahs

A reception was held Sunday afternoon, September 30, in honour of the bar-mitzvah of Louis, son of Mr. and Mrs. Saul Kaufman, High Park Gardens. The table was decorated with a lace cloth, pink roses and candles to match. Mrs. Harry Greenberg and Mrs. Louis Cadesky poured the tea. Mesdames M. S. Till, I. Markus, B. Geldzaeler, H. Simonsky, Misses Lucille Greenberg and Doris Kaufman assisted.

COUNCIL COMMUNITY HOUSE
(Jewish Girls' Club)

Girls' Club gym classes under the direction of Mr. Black, formerly of the Talmud Torah Gym, will take place during the following periods: Ladies classes, Monday, Wednesday and Friday at 10 a.m., and Tuesday and Thursday at 7:30. This schedule will be changed after October 1st. Information from Ki. 0432.

The first monthly supper meeting of the leader and teachers was held Tuesday Sept 17th, the guests of honor were the girls who assisted at the summer playschool held at the Council Community House, namely Misses Bella Rossman, Adele Caplan, Rae Jackobs, Rachel Applebaum and Lillian Wainberg. Others present: Misses Lily Melamed, Annie Manishevitz, Anne Caplan, Albina Simonsky, Mign Bockneck, Leah Kamib Fern Otis, Kay Solkowitz, Seecie mithS, Annie Hoffman, Gladys Papernick, Mrs. M. Greenberg and Mrs. D. Leipciger.

On and after September 23th the club formerly called the Hermant Girls will be known as the 3 F's.

Officers in the 3 F's were: president, Belle Pilsenaker; vice-president, Adele Cohen; secretary, Gertie Klien; treasurer, Betty Segal. The 3 F's held a corn roast Saturday, September 14th. First supper meeting Sunday, September 29th.

The Adelaide Girls held their first meeting at a tea. Present were Misses Sylvia Gold, Anne Cohen, Ann Nyman, Doris Nyman, Shirley Ross, Lillian Bainblatt, Doris Striesfield, Hilda Rom, Mrs. M. Garber, and Mrs. M. Greenberg.

The first Senior House Council Meeting of the season took place Monday, September 16th. From the clubs were: Bertha Dralmin Girls, Jennie Sherman and Hilda Canter; Sossens, Bertha Gluckstein and Fanny Rosen; Sorori Girls, Dorothy Panzer and Gertrude Kates; Rayim Girls, Jenny Gluckstein; Eveready Girls, Isabell Cohen and Rose Rubenstein; Adelaide Girls, Mrs. Pauline Garber and Mrs. Rebecca Greenberg; Alceans, Hilda Kates; Delsias, Sylvia Garshon and Essie Simons; Delta Gammas, Minnie Machtinger and Esther Machtinger; Beatrix Girls, Mign Laytner and Ida Hurwitz; Zohars, Gilda Ziff and Jennie Berken. Officers elected: Ida Hurwitz, President, Betty Gluckstein, Vice-President, Esther Machtinger, secretary treasurer.

Alcean Girls have re-organized under the name of Tetralpha Girls. Officers elected: Eva Dorfman, president; Lil Applebaum, secretary; Ethel Schrutt, treasurer. Sorori Girls Hiked to Bond Lake; Sossens Hiked to Lambton Mills and picnic at Scarboro Heights; Delta Gammas, trip to Oshawa; Zohars bridge and theatre party; Eveready, Trip to Niagara Falls; Adelaide Girls, trip to Falls; Bertha Dralmin Girls, bathing party at Port Dalhousie; Beatrix Girls, picnic to Dalhousie and two hikes.

Original Stunt Night October 2nd, at a welcome home party for Miss Adelaide E. Cohen, director of the club, who is on a trip to Europe.

The first annual autumn festival of the Junior Recreation Classes takes place at the Council Gym Monday, September 30th. These classes are being conducted by Miss Nellye Cohen. Everybody welcome.

MEMBERS WELCOME

Eleada Girls of Young Judaea want members, girls sixteen and over interested in literary and social activities. Call Miss J. Rich, Trinity 5312-W.

BNAI BRITH

Bnai Brith meets Monday, October 7, at the King Edward Hotel at 8.30 p.m.

WANT TO JOIN?

Members wanted by a circle whose purpose is local charity work in conjunction with the Folk's Farein. Young women between the ages of 20 and 23 interested; call Miss Irene Hoffman, Trinity 4505, or Miss Bernice Shulman, King. 5839.

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Marriages

Spivak-Narrol

The marriage of Hilda Joy, daughter of Mr. and Mrs. M. Narrol, Beverley Street to Ellie Spivak, son of Reverend and Mrs. J. Spivak, of Brooklyn, N. Y., was solemnized Tuesday, October 1st, at Ryan's Art Galleries, Rabbi M. Eisendrath performed the ceremony, assisted by Cantor M. Barkin and Reverend J. Spivak, father of the groom. The bride, who was given in marriage by her parents, was gowned in a period frock, with Alencon lace bodice and tulle with skirt forming a long train at the back. Her veil was arranged with a band of rose point lace and wreath of French flowers and she carried a bouquet of orchids, roses and lilies-of-the-valley. During the ceremony Miss Lillian Garfinkle sang "Because." An orchestra played throughout the ceremony. Mrs. M. B. Swerling, sister of the bride, was matron of honour, wearing a gown of royal blue chiffon velvet, with shoes to match and carried an arm bouquet of bronze roses. The junior bridesmaids were Miss Thelma Spivak sister of the groom, and Miss Stella Swerling, niece of the bride. They were dressed alike in green crepe frocks and carried nosegays of autumn flowers. Julian Nussbaum, cousin of the bride, was page boy dressed in a white satin Lord Fauntelroy suit, and carried the wedding ring on a white tulle cushion. Albert Narrol, brother of the bride was best man. The ushers were Dr. S. O. Freedhoff, Sam Spivak, Oscar Newman and Julian Newman. Dinner was served to the immediate family, followed by a reception later in the evening. The bride and groom received with their parents. Mrs. M. Narrol, mother of the bride, wore a bride blue and sequin gown, with shoulder bouquet of orchids. Mrs. J. Spivak, mother of the groom, was in a gown of sequin and black velvet, with corsage of orchids. Mr. and Mrs. Ellie Spivak are spending their honeymoon in East Aurora, N. Y. The bride travelled in a black transparent velvet ensemble with shoes and hat to match. They will live at 1510 Bathurst Street.

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TO ORGANIZE

The Clubs of the Bellwoods Intermediate Softball League are organizing an eight-team bowling league for Jewish Clubs with boys about 20 years old. There are still openings for two teams. Any club with a bowling team communicate with the president of the Bellwoods Intermediate Softball League, A. G. Dunn, 98 Major Street, Kingsdale 8373.

INSTALLATION SOON

Beaches Institute held open meeting Sunday evening, September 29th. Miss Sophie Shapiro sang, accompanied by Miss Ray Felcher. Henry S. Rosenberg gave a talk on conditions in Palestine. Installation of officers will take place at a Dutch supper. Date will be announced later in the REVIEW.

CLUB WANTED

Club wanted to play basketball and bowl with the Orion A. C. for the coming season, boys between 17 and 19. Phone Phil Godfrey, athletic director, Trinity 8822J.

DANCE OCTOBER 25

Sorori Girls dance at Pythian Castle Hall October 25. For tickets or information 'phone the secretary, Miss Gertrude Kates, Trinity 2638-J.

MEMBERS WELCOME

Orion Club are open for members between the ages of 17 and 19. Anyone interested 'phone S. Stein, Lombard 6611.

Engagements

Mr. and Mrs. J. Axler, 42 Braconidale Hill Road, announce the engagement of their daughter, Juanita, to Manny Roth, son of Mr. and Mrs. A. Roth, Grace Street.

IN MEMORIAM

Greenberg. Sacred to the memory of our dear mother, Esther Shula, who passed away first day of Rosh Hashonah, 1923. Honored, loved and sadly missed by her children, Saul, Hannah and Pauline.

The unveiling of a stone in memory of the late Mrs. Florence Lubelsky Berger, wife of Louis Berger, takes place Sunday, October 11, at 2 p.m. at Holy Blossom Memorial Park, Brimley Road.

IN MEMORIAM

IN MEMORY OF
Abraham I. Kenen
Our beloved son and brother
Departed on September 13, 1925
We mourn our loss, parents, sisters and brother.

• • •

IN MEMORY OF
Morris Levinsky
Our beloved husband and father,
Departed on January 10, 1929.
We mourn our loss, wife, children and grandchildren.

• • •

IN MEMORY OF
Nester Lavene,
Our beloved brother and uncle,
Departed on April 25, 1927.
We mourn our loss, Mr. and Mrs. Joseph Shapiro and family.

• • •

IN MEMORY OF
Gedalia Levine
Our beloved husband and father,
Departed April 5, 1928.
We mourn our loss, wife, children and grandchildren

• • •

IN MEMORY OF
Florence Berger
My beloved wife
Departed on July 17, 1928.
I mourn my loss, her husband.

• • •

IN MEMORY OF
Fanny Bochner
Our beloved wife and mother
Departed on September 30, 1924
We mourn our loss, husband and children.

• • •

IN MEMORY OF
Miriam Lawrence
Our beloved mother
Departed on July 12, 1923
We mourn our loss, Mrs. Fanny Clouth, Mrs. Bessie Garber and Phillip and Sam Lawrence.

• • •

IN MEMORY OF
Cimmone Creed
Our beloved daughter and sister
Departed on March 22, 1925
We mourn our loss, father, mother, sisters and brothers.

• • •

IN MEMORY OF
Fanny Shumer and Louis Shumer
Our beloved mother and father
Departed on July 3, 1928, and February 11, 1922
We mourn our loss, daughters and sons.

• • •

IN MEMORY OF
Joseph Andrews
Our beloved son and brother
Departed on August 24, 1927
We mourn our loss, mother and father, sisters, Charlotte, Cecille and Lillian.

• • •

IN MEMORY OF
Rose Silverman
Our beloved mother
Departed on April 21, 1928
We mourn our loss, Mr. and Mrs. N. Ziegler.

IN MEMORY OF
Joseph Andrews
Our beloved brother
Departed on August 24, 1927
We mourn our loss, Charlotte and Maxwell.

• • •

IN MEMORY OF
Bertha Beder
Our beloved mother,
Who departed May 9, 1927
We mourn our loss. The family.

Born

To Mr. and Mrs. Wm. Levy, 28 Standish Avenue, (née Ruby Evelyn Cohen, of Buffalo, N. Y.) at Toronto General Hospital, Thursday, September 26, a son.

To Mr. and Mrs. H. Sable, Claremont Street, September 11, at the Western Hospital, a son, Stanley Earle; 8 lbs., 12 ounces.

At Toronto General Hospital, October 1, to Mr. and Mrs. Harry Miller, of Montreal, (née Sylvia Shapiro, formerly of Toronto) a daughter.

Card of Thanks

All notices under this head twenty-five cents per count line

Mrs. M. Schlachter, 39 Winona Drive, wishes to thank the Ladies of the Western Chapter of Hadassah for their kindnesses during her illness in the hospital.

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Rabbi Risenbrath's Editorial

(Continued from page 1)

pond to the "flutter of their flag," that they were patriotic and loyal, that they did courageously answer every call to battle. It was this very tendency, this militaristic, this "courageous," this "patriotic" tendency that I was criticising as being from my point of view, alien to the Jewish pacific ideal; and yet, that one phrase has been wrenched from the article to prove the very opposite: that I reviled my own brethren as turncoats and cowards. Motives other than mere misunderstanding must have been at play, for such a patent misrepresentation could not have been unwittingly conceived.

I did not in any way imply, in this fateful phrase that if Palestine be defended by British arms Moses Levy would take vicariously his courage, his loyalty, or his willingness to fight, but rather his militarism. I was combatting not a lack of ardour or patriotism in the Jew, (and due to the former misunderstanding I cannot stress the fact too much, that it was this very point I essayed to prove) but merely a theory which maintained that Jew and gentile differed in this particular respect. I therefore drew upon the Palestinian situation only as a timely illustration and not in any wise to injure the Zionist cause. Consequently, this particular sentence was meant to convey simply this: that so long as Palestine be defended by force of arms—be they Jewish, or vicariously British—we could not boast of our Jewish pacifism. I used the particular personage Moses Levy and John Smith only to refute Lewisohn's contention that these two figments of his imagination were diametrically opposed on the issue of war. I sought to point out (primarily to him and his followers) that so long as we place our trust in bayonets and battlements, regardless as to whether it is Moses Levy or John Smith who mans them, he has no right to draw such a distinction between Jew and gentile. I did not say that Moses Levy did not want to go to the front, nor that he was quite agreeable to have John Smith go there in his stead; nor can it be said that by innuendo or hint, snarl or sneer, I *implied* this, since the entire article sought specifically to record my disfavor of Moses Levy's zeal and ardour to do so. The intention of this particular sentence was wholly innocuous and harmless; it imputed no cowardice or poltroonery to the Jew; it merely asserted that if Palestine must be martially maintained, the Jew could not escape what is, to my point of view, the stigma of militarism whether it was Great Britain or Jewry that actually went to the front. Inasmuch as the article as a whole plainly states this fact, I must admit that I am as yet too ignorant of the various factions in Canadian Jewry to understand why this statement was so painfully mutilated and so deliberately misread.

I am happy, however, that A.B.B. (whose refutation was on an entirely different level from so much that was pure personal vituperation) noted the inconsistency inherent in such an interpretation and that to interpret that "dynamitic" phrase in such a way were to contradict the article's main thread of thought. But why did it never occur to this perspicacious individual that one sentence need not be thus misread and was meant to imply no such thing? Is it possible that, much to his dislike he became quite rabbinical himself, and "permitted his anxiety to round out a preachment of a text?" Did it not occur to him that in answering my editorial, he did not once refer to what I *actually said*, but solely to what he thought I *meant to say?* His editorial is replete with such words as 'innuendo,' 'implication', 'inference,' 'insinuation,' and 'hint.' Always it is what in his opinion I have *inferred*, never what I *really wrote*. But then I quite forgot that A. B. B. was merely guessing the answers to a *Cross Word Puzzle* and like many others, inept in this fine art, he has got all his answers wrong. He has supplied words and thoughts which the author never meant to be filled into the little horizontal and vertical lines. He got his key word hopelessly incorrect and consequently his herculean effort to probe the mystery was simply love's labor lost. By supplying the wrong word in the first place, by reading the directions to the puzzle incorrectly, he has arrived woefully far distant from the solution; so far, in fact, that he finds in my editorial such outlandish conclusions as: "The Jews alone are to blame for the disturbances," "the Jews in Palestine (are guilty) of military aggression," "the guilt of the massacres is to be 'foisted on his own people'," "the Jews have been seeking to slay the Arabs." I shall leave it to any unprejudiced individual to decide upon the basis of my article and such far fetched deductions, homilies, and wild guesses as to whether it is A. B. B. or I to whom "theme-spinning is a fascinating diversion," and as to who, being "inexperienced in the art often allow themselves to be beguiled away from realities." I am happy indeed that A. B. B. chanced upon the fortunate analogy to Cross Word Puzzles, for it was in just such a spirit of conjecture and fantastic imagination that he attacked the problem. He has guessed the answers, but alack, alas, he has guessed them all wrong.

Just one word more. In the event that some, less objective and gentlemanly than A. B. B., whose refutation of a theory consists solely in personal diatribe, are still too incensed to listen to my own statement, I should like to quote Dr. S. M. Melamed, whose *Jewishness*, (since he is not a Reform Rabbi) cannot be impugned. In the August issue of "The Reflex" he writes:

"This effort (the Building of the National Jewish Homeland in Palestine) means a will to the state and a *deep break with the Jewish tradition*, or, to be more correct with the *rabbinic tradition* -the state cannot be established with rhetoric or oratory and not even with money or labor; (it) must be, by the very nature of things, a political institution, and history does not make gifts to peoples.

What becomes then of Jewish pacifism? and what of the Jewish world picture—Shalom, peace—one God, one humanity? What becomes of the slogan: Are we not all brothers? Will he (the Jew) become a regular fellow or what the Goyim call a regular fellow, a fighting Jew with whom the Christian world will make peace because he is engaged in fighting battles, so that in the end the Jew is going to be what the Goy wants him to be, a brother in arms. . .?" This identical question I asked in my editorial of September 20th, and I cannot conceive of anyone, fair-minded and just, who could designate such a point of view either untrue or anti-Jewish.

In conclusion, may I express my profound regret over the entire incident, over the misunderstanding and ill-will which my article innocently and unjustifiably engendered, and my fervent hope that this sincere and earnest explanation may satisfy all sections of our local Jewry as to my well-meant intentions, so that, even though perhaps differing in principle, we, a people, who have demanded of the world the right to think and act differently, might become mutually tolerant of each other's viewpoint and earnestness of purpose. It is my deepest desire that our holy season might find us a united Jewry, with good will and harmony between all the varying groups, and divergent opinions, and it is in such a spirit, therefore, that I bid you all a happy, a healthful, a highly gratifying New Year.

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Rosh Hashonah Greetings

From the Minister of Justice of Canada

I am pleased to extend to the Jewish Community of Canada my best wishes in the event of their coming New Year. ERNEST LAPOINTE.

Israel United
(*Continued from page* 131)

blending of its manifold talents upon that ideal. "Let all Israel join itself into one firm bond, providing atonement for one another, for only then am I truly exaled"- -thus did the Sages of old fancy the divine exhortation. Rivalries and distrusts and fictitious distinctions must be swept away. The lack of inner spiritual unity renders quite valueless any outer appearances of union. While unity need never be identified with uniformity, it presupposes concord, singleness of purpose, understanding and the wholehearted willingness to serve and cooperate in common tasks. There must be the mutual recognition of the integrity of purpose and devotion that animate all. The people that first proclaimed the unity of God and the unity of mankind must demonstrate within itself that it is an undivided Israel."

Facing the New Year
(*Continued from page* 5)

In future days, when the story of our generation is related, it will sound incredible to hear that Jews lived who deliberately placed themselves in the way of the progress of the Jewish people, who deliberately hindered the realization of the greatest undertaking for the welfare of the Jewish nation, Jews who slavishly fawned upon their neighbors and cringed before them to such an extent that they even went to the length of justifying the massacre of their own people and the attempted destruction of the great Jewish national project in Palestine. But while it is infinitely tragic, it is true, is it not, that such Jews do exist today, many in the capacity of honored leaders in Israel, rotten branches on the family tree of Jewry, not only thoroughly rotten themselves but trying their utmost to infect with their dry-rot the rest of the tree. However, our history has proved to us that the tree of Jewry, a Tree of Life, is constitutionally healthy and ably resists the dry-rot and in the end causes these dead parts to fall away into the dust of oblivion and to be forgotten forever, while the tree goes on living, thriving, producing luscious fruit, providing nests for the birds of the air and shade and protection for the pilgrims of the earth. Individual members of the Jewish nation may become spiritually diseased and die, but the endurance and the mighty will to live of the nation as a whole will not be sufficiently weakened so as to endanger its existence.

Then there is a third attitude wherein the Jew makes himself actually a part of the swelling current of the days and the years. He may be but a single drop in the stream, but he is part of the stream. He may be but a minute blood-corpuscle in the great throbbing body of Jewish life, but he is, even so, a fact in that life and an agency, alive and purposeful, whereby today is lifted over into a more glorious tomorrow, and an impulse given that will never be wearied nor leave off till history dies. He is neither an obstruction in the way of the current of Jewish life nor a dead weight that is dragged by it, but a living part of it.

So the prime question we have to ask as we face the year and the years is not how large a figure can I cut in the estimation of men, but how much of what I do as a Jew has in it a quality of permanent value? How much of that which I do can be kept and utilized for the common weal of our people? How much of what I do is workable into the durable fabric of Jewish history, so that when I stop, the work will go on? Will the days be as the days of a mere mortal or will they be as the days of a man?

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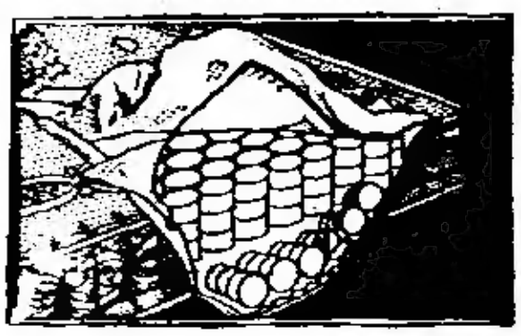

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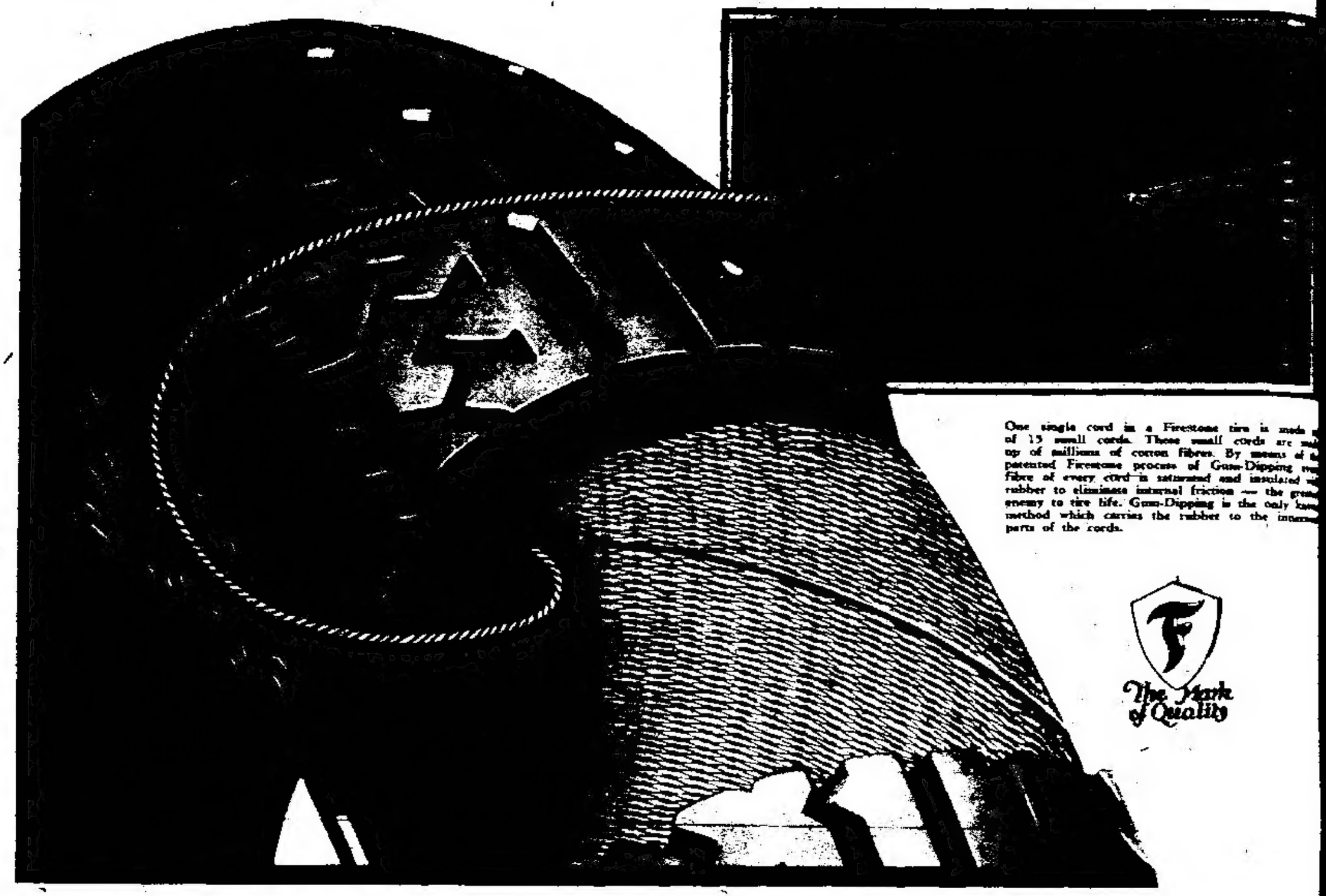

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